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SOME FURTHER ACCOUNT OF THE REVEREND RICHARD BAXTER,

Taken from the Sermon which the reverend dr. BATES preached at his funeral.

SOON after preaching the last sermon, as mentioned in Magazine, Num. 2, Mr. Baxter felt the approaches of death, and was confined to a sick bed. Death reveals the secrets of the heart, when words are spoken with most feeling, heart affectation. This excellent saint was the same in life and in death; his last hours were spent in preparing others and himself to appear before God. He said to his friends, that visited him, *you come hither to learn to die; I am not the only person that must go this way. I can assure you, that your whole life, be it never so long, is little enough to prepare for death. Have a care of this vain, deceitful world, and the lusts of the flesh. Be sure you choose God for your portion, heaven for your home, God's glory for your end, his word for your rule, and then you need not fear but we shall meet with comfort.*

Never was a penitent sinner more humble; never was a sincere believer more calm and comfortable. He acknowledged himself to be the vilest worm, it was his usual expression, that ever went to heaven. He admired the divine condescension to us, often saying, *Lord, what is man? What am I, vile worm, to the great God?* Many times, he prayed, *God be merciful to me a sinner*, and blessed God for having left that on record, in the gospel, as an effectual prayer. He said, *God may justly condemn me, for the best duty, I ever did; and all my hopes are from the free mercy of God, in Christ*, for which he often prayed.

After slumber he awaked and said, *I shall rest from my labours.* A minister then present, said, *and your works do follow you*; to whom he replied, *no works, I will leave out works, if God will grant me the other.* When a friend was comforting him, with the remembrance of the good, which many had received by his preaching and writings, he said, *I was but a pen in God's hand, and what praise is due to a pen?*

His submission to the will of God, in his sharp sickness, was eminent. When extremity of pain constrained him earnestly to pray, to God, for his release by death, he would check himself; *it is not* for me, to prescribe; and said, *what thou wilt; when thou wilt; and how thou wilt.*

Being in great agony, he siad, *O how unsearchable are his ways, his paths past finding out ! The depths of his providence, we cannot fathom ;* and to his friends, *do not think the worse of religion, for what you see me suffer.*

Being often asked by his friends, how it was with his inward man, he replied, *I bless God I have a well grounded assurance of my eternal happiness, and great peace and comfort within.* It was, however his trouble that he could not triumphantly express it, by reason of his extreme pain. He said, *flesh must perish, and we must feel the perishing of it ; and that though his judgment submitted, sense would still make him groan.*

Being asked by a person of quality, whether he had not great joy, from his believing apprehensions of the invisible state, he replied, *what else think you, christianity serves for ?* He said, *the consideration of Deity in his glory and greatness was too high for our thoughts ; but the consideration of the Son of God, in our nature, and of the Saints in heaven, whom we knew and loved, did much sweeten and familiarize heaven to him.* The description of heaven, in Heb. xii, 22, was most comfortable to him ; *that he was going to the innumerable company of angels, and to the general assembly and church of the first born, whose names are written in heaven ; and to God the judge of all, and to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than the blood of Abel. That scripture,* he said, *deserved a thousand, and a thousand thoughts.* He said, *O how comfortable is that promise, eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things, which God hath lain up for them that love him.*

At another time, he said, *that he found great comfort and sweetness in repeating the words of the Lord's prayer, and was sorry that some good people were prejudiced against the use of it ; for there were all necessary petitions for soul and body contained in it.*

At other times, he gave excellent counsel to young ministers that visited him, and earnestly prayed God to bless their labors, and to make them very successful in converting souls to Christ, and expressed great joy in the hopes, that God would do a great deal of good by them ; and that they were of moderate, peaceful spirits.

He did often pray, *that God would be merciful to this miserable, distracted world ; and that he would preserve his church and interest in it.*

He advised his friends to *beware of self conceitedness, as a sin that was likely to ruin the nation ;* and said, *I have written a book against it, which, I am afraid, has done little good.*

Being asked, whether he had altered his mind in controversial points, he said, *those who please may know my mind, in my writings,* subjoining, *that what he had done, was not for his own reputation, but for the glory of God.*

I went to him, with a very worthy friend, Mr. *Mather*, of *New-England*, the day before he died, and speaking some comforting words to him, he replied, *I have pain ; there is no arguing against sense, but I have peace, I have peace.* I said to him, you are now departing to your long desired home, he answered, *I believe, I believe.* He said to Mr. Mather, *I bless God that you accomplished your business, the Lord prolong your life.*

He expressed a great willingness to die ; and during his sickness, when the question was asked, how he did, his reply was *almost well.* His joy was most remarkable, when, in his own apprehension, death was nearest ; and his spiritual joy was, at length, consummate in eternal joy.

Thus lived and died that blessed saint. I have, without any artificial fiction of words, given a sincere short account of him. All our tears are below the just grief, for such an invaluable loss. It is the comfort of his friends, that he enjoys a blessed reward in heaven, and has left a precious remembrance on earth.

Now, blessed be the gracious God, that he was pleased to prolong the life of this eminent servant, so useful and beneficial to the world, to so full an age: that he has brought him slowly and safely to heaven. I shall conclude this account with my own deliberate wish: May I live the short remainder of my life, as entirely to the glory of God, as he lived; and when I shall come to the period of my life, may I die in the same blessed peace, wherein he died; may I be with him, in the kingdom of light and love forever.

That Mr. Baxter was a very volumnious writer, is well known. Among his most popular works, are his "*Saints' Everlasting Rest*," and his "*Call to the Unconverted.*" Both which have been unusually owned and blessed of God. Scarcely any books in the English language, have had a wider circulation.

The healing, catholic spirit of Mr. Baxter, is noticed in the preceding extracts. In the year 1675, he published his "*Catholic Theology;*" in which he labors to prove, that the difference between *Dominicians* and *Jesuits*, *Calvinists* and *Arminians*, &c. is less than zealots on either side, imagine, and not sufficient to prevent christian fellowship. His design is very forcibly expressed in the title page, "*For the reconciling of the church-dividing and destroying controversies, especially about predestination, providence, grace, and free-will, redemption, justification, faith, merit, works, certainty of salvation, perseverance, and many others.*

BY RICHARD BAXTER,

An earnest desirer of the unity, love and peace of christians; for endeavoring of which he expecteth, with resolved patience, still to undergo the censures, and slanders, and cruelties of ignorance, pride, and malice, from all that are possessed by the wisdom and zeal which are from beneath, earthly, sensual and devilish, the causes of confusion and every evil work."

TO THE EDITORS OF THE PISCATAQUA EVANGELIGAL MAGAZINE.

IF the following address should be thought to comport with the design of your publication, you are at liberty to insert it.

Female Asylum.

AMONG the various species of charity, and laudable efforts of humanity and benevolence, for which the present age is certainly distinguished, and in which the citizens of America are imitating and surpassing older and richer countries, there is none appears to be the result of more correct feelings of the heart, the offspring of more genuine charity, or more wisely and piously designed than that of the *Female Asylum.* The object of this institution is to rescue poor orphan females from the wretchedness of their condition, and the deplorableness of their prospects, and to provide for their support, instruction and government, till they are old enough to be disposed of in reputable families, where their services may entitle them to all the farther care and attention which may be necessary to form

them to reputation, comfort and usefulness, in their rank in life. This delicate and refined species of charity originated, I believe, with that part of our race whose bosoms glow with the liveliest sensibility, and who are always most ready to alleviate distress where it is in the power of their hand to do it. The nature and design of the charity, and the special objects of it pointed them out, as the proper persons to have the direction and management of it. And in Boston and several other seaports, they have made very encouraging beginning and progress: having been secondedand supported by generous and liberal gratuities from gentlemen opulent and generous, or tender and humane, who rejoice to raise the wretched, & aid the exertions of female compassion. In this town and its vicinity a similar institution is in experiment, and we hope we shall be able to add *successful experiment.* Though it struggles with various difficulties, and has various obstacles to surmount. It commenced in the form of a school for poor female children, whose parents and friends were unable, or indisposed, to give them any instruction. But in this form, the children were left under the care, and at the disposal of their parents or connexions. This exposed them to great unsteadiness at school, and to have what good was obtained there dissipated and destroyed by the disorders at home, and though this provided for the instruction of a considerable number of children, yet the profit appeared to be very small. It was thought adviseable to change the mode and name of the institution, to raise it into an asylum; taking such a number of children of the most wretched and destitute description as their fund would support, into the entire management of the directors of the society, to be fed, clothed, and instructed by them; till they should be of sufficient age and improvement to be disposed of in reputable families, at the discretion of the directors; with the consent of their parents or guardians. This *affords* the fairest *prospect* for correcting the vicious habits of early life, and forming to virtue and usefulness, to reputation and *comfort.* But some express their fears, that this early attention and instruction will raise the children in their own apprehension above their station, and fill them with pride and self-importance, that will unfit them for the sphere in which they must be expected to move, and render them uncomfortable to themselves and to those with whom they are connected. For this they must depend much upon their governess and instructress. If her taste and views be right, and she is careful to instil into them just principles, and to give them right views of true decorum and propriety, these fears are groundless, and the more attainments they make, the more modest and useful they will be. Those who have the slightest degree of knowledge and improvement, are usually most vain, proud, & uncomfortable. Let this observation be tested by facts and experience, and I think it will be honored and supported, and those who are most proud, vain, and above the duties of their station, will be found among the most neglected and ignorant of their sex.

Others object that the number is so small to whom they are able to administer relief, that it is not an object worthy of attention, four or five is the most that can be expected to be entirely provided for by the annuity of the members of the asylum. And, Ladies, will you call this object small! To rescue one female orphan child from poverty and wretchedness, and to lay a hopeful foundation for her being virtuous, useful, pious and happy, is an object, that may justify a greater sacrifice than two dollars a year, with every one that is able to make that contribution. How much is the object increased when by this small gratuity five or six of

the most exposed and pitiable of our race are placed in this hopeful situation? Be not discouraged, Ladies, though your beginnings may be small, and your infant institution have many difficulties to struggle with, yet it will live and increase. So well designed and benevolent a charity will command attention. From small beginnings how many institutions have arisen to great respectability and usefulness? Discourage not the accession, nor cool the ardor of others, by your own misgiving fears. Pass by honor and dishonor, evil report and good report, and you will find those of your own sex, as they come upon the stage, ready to join themselves with you, emulous to be found in the list of patronesses, even though they should sacrifice some of their superfluous ornaments. And I hope and trust that the breasts of my own sex will not remain always frozen to this species of charity, but their hands and their hearts will be one day open to extend and perfect this *city of refuge*, the foundation of which you have so worthily laid. But if you are denied these wished for succours, persevere, and your little helpless wards, snatched from wretchedness, and raised to usefulness, will rise up and call you blessed, and be your brightest ornament and most lasting honor.

As a farther encouragement to support this charitable institution among us, and to enlarge and extend its beneficial influence, let the eye be directed to the pleasing sight of this little female band dressd in a neat and cheap uniform, steadily going to public worship on the Lord's day, with their governess and instructress at their head to guide and superintend them. And it is a tribute of acknowledgement due to her attention, and to the care of those who have the direction of the asylum, as I have authority to say, there are no children of their age, at the seasons of catechising, that behave with more propriety, or appear to greater advantage than these little orphan children. Let the benevolent heart dwell upon the train of reflections that these circumstances tend to excite, and will it not be emulous to be found numbered among the friends and supporters of such an institution?

PHILOPAIDOON.

On the Vanity of the World.

'TIS the natural language of mankind, "who will shew us *any good.*" We look around the world, for happiness; we grasp at a shadow, which eludes our eager embraces. By sad experience, we find, that we—*have sowed to the wind and reaped the whirlwind.* —Every thing here below is perishing and changeable; and must have an end. Where can true happiness be found, but in an ETERNAL GOOD? It cannot be found in *riches*, *honors* or *pleasures*. Riches take to themselves wings and fly away. The devouring hand of time moulders them to dust; moth and rust corrupt and destroy the choicest treasures that earth can afford, silver and gold cannot screen us from sufferings and pain; nor blunt the arrows of death.—The man that is in honor abideth not. He may be supplanted by others, and sink at once into disgrace and ignominy. Or should he reach the pinnacle of earthly grandeur and promotion, he may pine in splendid misery, lamenting that his career of glory is at an end. Alexander the great, lamented, that he had not another world to conquer, after he had subdued all the kingdoms of the earth. The geatest conquerors, have long since ended their career of glory and submitted to the dominion of death.

* *Great Alexander conquered all the world*
And out of it by one debauch was hurl'd.

Ye great and mighty of the earth! your happiness, without religion is a dream, you find the scriptures verified; that all is vanity and vexation of spirit, and that there is no profit under the sun. All your glory, is departed in a moment and you are left forlorn and miserable, poor and naked. For there are no distinctions, acknowledged in the grave. There the prisoners rest together: there the rich and the poor meet in undistinguished dust.—Neither can all the transitory pleasures of time and sense satisfy the vast desires of the soul. It craves something beyond time and matter, which the world cannot give. Ye votaries of sensual pleasure, ever near a fall! Is not your *happiness*, if ever weighed in the balances of serious reflection, *found wanting*. Does not conscience with an awakening voice, sound in the midst of your midnight revels the loud alarm of death and judgment; and like a hand-writing on the wall, discompose your spirits. Death destroys at once, your imaginary bliss, and reduces it to the "baseless fabric of a vision." *He that loveth pleasure becometh a poor man.* He wastes his substance and health in riotous living; he leaves this dying world, and perhaps no hope beyond the grave. How reasonable then the language, worthy to be adopted by all the sons and daughters of apostate Adam; "Lord lift thou upon us the light of thy countenance. Are you for pleasure; relinquish your broken cisterns; and repair to the fountain of living *waters*. In this way, you will provide *bags that wax not old*; and obtain treasures more durable than the *skies*. How greatly do you need something, immortal in its nature, that will survive the dissolution of the *body*, and the ruins of the universe. Oh then by all that is sacred in religion; by all that is solemn and interesting in eternity; be persuaded to flee from the wrath to come; and take refuge in the glorious Savior; this will render life delightful, death desirable, judgment and eternity, pleasant, joyous, enrapturing.

* Gregory's Nanziarzeen.

FOR THE MAGAZINE.

EXTRACT FROM PARK'S TRAVELS IN THE INTERIOR OF AFRICA.

"WE reached *Malacotha* in the evening where we were well received. A party of the town-people, had lately returned from a trading expedition, and brought information concerning a war between *Almami Abdulkader*, king of *Foota Torra*, and *Damel*, king of the *Jaloffs*. The events of this war soon became a favorite subject with the singing men, and the common topic of conversation in all the kingdoms bordering on the *Senegal* and *Gambia*; and as the account is somewhat singular, I shall here abridge it for the reader's information. The king of *Foota Torra*, inflamed with a zeal for propagating his religion, (the Mahometan) had sent an embassy to *Damel*, (who was a pagan) the purport of which may be learnt from the following relation. The ambassador, on the present occasion, was accompanied by two of the principal *Bushreens*, who carried each a large knife fixed on the top of a long pole. As soon as he had procured admission into the presence of *Damel*, and announced the pleasure of his sovereign he ordered the *Bushreens* to present the emblems of his mission.

The two knives were accordingly laid before *Damel*, and the ambassador explained himself as follows: "With this knife, said he, "*Abdulkader* will condescend to

" to shave the head of *Damel*, if " *Damel* will embrace the Ma-" hometan faith, and with this o-" ther knife *Abdulkader* will cut " the throat of *Damel*, if *Damel* " refuses to embrace it ; take your " choice." *Damel* coolly told the ambassador, that he had no choice to make ; he neither chose to have his head shaved, nor his throat cut ; and with this answer the ambassador was civilly dismissed. *Abdulkader* took his measures accordingly, and with a powerful army invaded *Damel's* country. The inhabitants of the town, and the villages filled up their wells, destroyed their provisions, carried off their effects and abandoned their dwellings, as he approached. By this means he was led on from place to place, until he had advanced three days journey into the country of the *Jaloffs*. He had indeed met with no opposition, but his army had suffered so much from the scarcity of water, that several of his men had died by the way. This induced him to direct his march towards a watering place in the woods, where his men, having quenched their thirst and being overcome with fatigue, lay down carelesly to sleep among the bushes. In this situation they were attacked by *Damel* before daybreak, and completely routed. Many of them were trampled to death, as they lay asleep, by the *Jaloff* horses ; others were killed in attempting to make their escape ; and a still greater number were taken prisoners. Among the latter was *Abdulkader* himself. This ambitious, or rather frantic prince, who but a month before had sent the threatning message to *Damel*, was now himself led into his presence as a miserable captive. The behavior of *Damel*, on this occasion, is never mentioned by the singing men, but in terms of the highest approbation ; and it was indeed so extraordinary in the African prince, that the reader may find it difficult to give credit to the recital. When his royal prisoner was brought before him in irons, and thrown upon the ground, the magnanimous *Damel*, instead of sitting his foot upon his neck, and stabbing him with his spear, according to custom in such cases, addressed him as follows : " *Abdulkader*, answer me this " question : If the chance of war " had placed me in your situation, " and you in mine, how would you " have treated me." "I would have thrust my spear into your heart," returned *Abdulkader*, with great firmness, "and I know that a similar fate awaits me." "Not so," said *Damel*, "my spear is indeed red with the blood of your subjects killed in battle, and I could now give it a deeper stain by dipping it in your own ; but this would not build up my towns, nor bring to life the thousands who fell in the woods. I will not, therefore, kill you in cold blood, but I will retain you as my slave, until I perceive, that your presence in your own kingdom will be no longer dangerous to your neighbours, and then I will consider of the proper way of disposing of you." *Abdulkader* was accordingly retained, and worked as a slave for three months ; at the end of which period, *Damel* listened to the solicitations of the inhabitants of *Foota Torra*, and restored to them their king. Strange as this story may appear I have no doubt of the truth of it ; it was told me at *Malacotta*, by the Negroes, it was afterwards related to me by the Europeans on the *Gambia*, by some of the French at *Gora*, and confirmed by nine slaves, who were taken prisoners along with *Abdulkader*, at the watering place in the woods, and carried in the same ship with me to the *West-Indies*."

On reading this interesting account, we are constrained to make the following observations ;

1. This noble conduct, in an untaught, pagan prince, as it calls for universal imitation, ought to excite the shame of many princes

and people highly civilized, and who bear the honorable name of *Christian*. In the history of princes and rulers nominally believing in *Christ*, such a passage as this would certainly be viewed with applause and wonder. How many volumes might be read, without finding any thing resembling it ?

2. From such instances as this, especially when viewed in connexion with the words of St. Paul, Rom. xi, 14, that *when the Gentiles do, by nature, the things contained in the law, they are a law to themselves*, we are led to entertain a *hope*, that there may be, even among Pagans, something of genuine virtue which shall, thro' the efficacy of Christ's atonement, be prevalent and saving. Though it would be unjustifiable to speak with great confidence on such a subject, it must be allowed that the behavor related above, has much the *appearance* of true, evangelical benevolence ; and had it been exhibited by a professor of christianity, it would have been considered as highly ornamental to his profession, and as good proof of a pious temper.

3. At least, there would seem in such a mind as that of *Damel*, a predisposition to receive the gospel ; a kind of preparation to admit the light of christianity, should it be offered. The circumstance should give increasing ardour to our desires, that the offer may be made, increasing fervour to our prayers, that God would graciously succeed the uncommon exertions now making to propagate the gospel among the heathen.

PHILOETHNIKOS.

SOME ACCOUNT OF THE LATE REVEREND IVORY HOVEY.

THIS worthy minister of the gospel was born at Topsfield, near Salem in Massachusetts, on the 3d. of July old* style, 1714. He joined the church in his native place, 6 September, 1729, having just entered the sixteenth year of his age. He was graduated at Harvard College, in 1735, and, ere the time of his decease, was but the *third*, among the living of his *alma mater*.

Mr. Hovey preached his first sermon, 14 May, 1738. He was ordained over the religious society at Metapoiset, the second parish in Rochester, on the 29 of October, 1740.

His constitution was ever slender. In about two years after his settlement, his health was so impaired that he asked a dismission from his people ; but, their affection and respect for him were such that, they were unwilling to grant it. Through divine goodness, he at length regained his health and his pastoral labors were, for many years, crowned with flattering success. At an early period of his ministry in this place, he wrote a concise letter, which is preserved in the 24th number of the christian history in attestation to the great revival of religion throughout New-England.

While, by reason of his feeble state of health, in expectation that he must relinquish the arduous work of the ministry, he devoted his attention to the study, purposing to make the practice of physic his professional pursuit. Having acquired a competent knowledge of the healing art he became, in 1744, a practitioner and was the principal physician in Metapoiset till his removal.

About the year 1755, sectarian influence had become so great in his parish, that his life was rendered uncomfortable and he obtained a release from his pastoral relation by the aid of an ecclesiastical council.

Upon leaving that charge he published a valedictory sermon, and a few years since, one, or two sermons on the subject of mortality. These are supposed to be the only discourses he ever printed.

After a dismission from his first parish was effected, he was installed at Monument Ponds, the eastern part of Plymouth so called, where he spent the remainder of his days in usefulness, having been esteemed, through a long life, for his christian affability, sincerity, integrity, piety, and uncommon meekness.

Although he wrote many sermons while at Rochester; yet laying them aside, he continually *brought forth things new from his treasure* for the entertainment and instruction of his people in Plymouth. It is presumed that few have ever written so many sermons as mr. HOVEY. In the latter part of his life, however, he usually preached without notes.

For sixty five years before his death he kept a journal in which those things designed for his own particular use were penned in a short hand, as is said, of his own invention. This journal, however, contains many reflections written at large upon daily occurrences and his spiritual state, which abundantly evince the *humility and the goodness of his heart*. No one seemingly ever made more complaints of his depravity and vileness of affections, and scarcely any one was ever more exemplary, than this man of God. A very large proportion of his time was spent in his study and, like many of the divines of former ages, he devoted a great number of the days of his life to special private fasting and prayer.

The afternoon of Saturday was statedly set apart for receiving visits from his parishioners, many of whom delighted to avail themselves of the opportunity for social intercourse with their beloved pastor.

The author of this account regrets that his documents will not admit of his doing more ample justice to the memory of one of the truly excellent of the earth,

It is hoped that some extracts from his journal may, at a future period, enrich the pages of this Magazine; as, coming from a man, who, while on earth, was habitually in communion with heaven, their tendency would be to promote the power of religion in the soul.

He married Olive Jordan, a daughter of captain Samuel Jordan of Saco, in 1739, who is still alive, and by whom he had seven children. Two of these died in early life. Three sons and two daughters survive their venerable father.

Mr. Hovey was able to continue his public ministrations till a few days before his death, which happened on the 4 of November, 1803, he having for nearly four months entered on his *ninetieth year*. "O MAN GREATLY BELOVED—THOU SHALT REST, AND STAND IN THY LOT, AT THE END OF THE DAYS."

The writer of these memoirs concludes with observing, that the following letter from the pen of mr. Hovey, seems worthy of particular notice. It was the production of one greatly advanced in age. It was written but twelve days before his death, and was the last thing he wrote, except a few broken sentences in his journal.

ONKELOS.

25 June, 1805.

NOTE.

* The new style was adopted in the British dominions, by act of parliament, on the 3 of September, 1752, at which time eleven days were anticipated, and the 3 became of course the 14, of September.

A LETTER FROM THE AGED AND REVEREND IVORY HOVEY TO CALEB HOLMES, A. B. A MEMBER OF HIS FLOCK, THEN A CANDIDATE FOR THE MINISTRY, BUT SINCE ORDAINED AT DENNIS.

OCTOBER 24, 1803.

Dear Sir,

WHEREAS I have not visited you under your present confinement by sickness, I should not wonder if you conceived me void of gratitude and sympathy towards one, who has proved himself of a friendly and benevolent disposition towards me under my increasing infirmities of age ; but as you are no stranger to my circumstances, I presume you will put a more candid construction upon this neglect of mine. However, had I not heard of the difficulty of speech which you have labored under, and reflecting upon my own defect of hearing, I should have taken more pains to have paid you a personal visit before now ; but I thought under those circumstances, it would be likely to prove more prejudicial to you ; than profitable to either of us ; I say, for such reasons, I have suspended any further attempts of a personal visit at present, and instead of it, have essayed to write you these lines ; for I know myself not a little indebted to you for your repeated assistance afforded me in public under my manifold infirmities, which I am not able to remunerate ; but I know who can and will recompence your work and labor of love, which you have shewn to me and my people under our indigent circumstances, especially if done, as I hope it was, out of a religious regard to him who is not unfaithful, and has said, that even a cup of cold water, thus given, shall not be forgotten. Much less can we suppose that any special services done for the interests of the Redeemer's kingdom, from a principle of love to him, can go unrewarded. Yet all this reward is of mere free, rich, sovereign grace alone. May I not hope that you have experienced some tokens of this gracious dealing from your covenant God and Savior under your present confinement by sickness ? Since Jesus is said to be afflicted with his people in all their afflictions, that is he is always present with them by sympathy, and his divine supports, whether they have such sensible divine consolations of his spirit or not, as they desire. For he saith to every true believer, I will never leave thee nor forsake thee. Therefore such may, with humble boldness, say, the Lord is my helper, even although for a time he walks in darkness, and hath no light, whilst he doth trust in the name of the Lord, and stay himself upon his God. Isai. 50. ult.

My dear Sir, although the present dispensations of providence may seem to bear a gloomy and dark aspect upon you, viz. that you should so soon be laid under confinement by sickness, just after you had entered into a solemn covenant relation with God, with a purpose to serve him in the work of the Gosple ministry, by his gracious assistance ; I say at such a season as this, when you had just begun to enter into this sacred employment, that you should meet with such a lot, as to prevent your further pursuance of that design at present, I say, this, perhaps, may spread a gloom upon your mind thro' the instrumentality of satan taking an advantage from your bodily disorder to put a wrong construction upon it. But God's ways are not as our ways, but as much above them, as the heaven sare above the earth. Wherefore, as an antidote against such a temptation, you may recollect that immediately after our Savior's baptism, accompanied with a voice from heaven, saying this is my beloved son &c. he was led of the spirit into the wilderness to be tempted of the devil ; and this was, also, just before his entrance upon his public ministry, to make him more perfectly qualified for his office as the Saviour of sinners, who being himself tempted, can more compassionately sympathize with, and succour them that are tempted. Now is it not enough that the servant be as his Lord, in this respect ? nay, is it

not a singular honor to be brought into conformity to him, who was made perfect through sufferings? Wherefore, we may put our sufferings in the cause of Christ among our chiefest privileges, according to what is written in Philp. 1. 29. For to you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. But I must break off abruptly from writing, as I often do from preaching, lest I make a bad matter worse, through my failing eyes, and shaking hand, as well as shattered head. But would only add that I trust that you will soon be able to discern by happy experience, that all those things, which seem to be against you, God has meant for good.

As you have lately by profession, and I trust sincerely committed yourself to the Lord Jesus Christ, as the physician both of your soul and body, to heal the maladies of both in his own way and time; if so, you cannot fail of a thorough cure in due time, whilst you carefully observe his prescriptions, who is the only infallible physician of the soul and body, and perfectly knows the constitution of both, and the diseases that attend every one of his patients that have applied to him by faith, for a cure. He knows how, and when to use corrosives, and when anodynes and cordials, when the former have had a sufficient operation, to prepare for the latter; and as soon as he can with safety indulge us with divine consolation, he will not defer it one moment, for he never afflicts, willingly, his covenant servants, especially; but only when there is need of heaviness, and then it is but for a season, yea, a short season, perhaps for a night, and joy comes in the morning. Therefore, my brother, let us, under all our sorrows, wait on the Lord, and be of good courage, for he will strengthen our hearts. Let us hope in the Lord, that we shall yet praise him as the health of our countenance and our God.

So I rest

Your obliged friend &c.

J. HOVEY.

P. S. I shall make no apology for the many interlines, blots, and other blemishes in this letter. If my dim sight and unsteady hand, and other infirmities will not excuse me, I am content to bear the blame. I have not time to transscribe it, nor skill to amend it, under my present circumstances. If you can pick out any thing profitable from it, I doubt not but you will accept my friendly, though poor attempt therein.

J. H.

To Mr. Caleb Holmes.

FOR THE MAGAZINE.

EXTRACT FROM THE PRIVATE DIARY OF A CHRISTIAN MINISTER.

NUM. III.

WHEN I was very young, I was led fully to understand, that my honored parents, had solemnly devoted me to the service of God, in the gospel of the Redeemer. It was early well known to me, that from my infancy, I was the child of their prayers, and their vows. And I was assured that it was matter of their fervent desire, that the GOD, to whom they had devoted their son, would take him under HIS gracious care, furnish him for, and employ him in the gospel ministry. Accordingly, they deliberately resolved that no exertion within the sphere of their ability, should be spared, or avoided. The strength of this resolution was increased, by the manner in which

the life of their consecrated child was, once and again spared to them when he was brought, apparently, to the very brink of the grave.

When a boy at school, in a manner which I cannot describe, I fell from my seat as lifeless; was taken up for dead, and carried several rods, to a neighbouring house, before any signs of life could be percieved. A long, and violent fever ensued; in the progress of which, I was more than once, thought to be dying, and no hope of life was left. But it pleased the Lord of my life, graciously, to restrain the rage of my disease, to afford me an uncertain reprieve, and raise me up to health again. From these facts, my parents deduced inferences, which confirmed them in the resolution, to make every exertion for the purpose of giving me a liberal education. From this time their minds were made up, and they resolved to "lend me to "the Lord, as long as I should live."

When I had finished my course at the university, and had taken my leave of my ALMA MATER, I found myself launched out into the noise and bustle; into the hurry and company; into the business and allurements of the world. Life, to my view, assumed a more serious cast—a more interesting, and important aspect than before. I felt myself standing alone, on the verge of a scene into which I could look but a very little way; and I trembled at the view. It now, however, became my duty to meditate, arrange, and settle, as far as I could, the general plan of my future life.

The earnestness of that desire, which my parents had long cherished, that, in due time, the way might be opened for my entrance on the office of the ministry, now recurred repeatedly to my recollection. Nor do I affect to say, that it was, altogether without influence. I could not deliberately resolve to disappoint their hopes, and their wishes; especially as I repeatedly felt in my own breast, pretty strong inclinations to the sacred office.

Towards the close of my collegiate life, the inclinations which I had formerly felt to engage in the gospel ministry, had greatly increased. One interesting inquiry, now lay with great weight on my mind, and absorbed overy other care. It was this. Had I reason to think I was really called of God, to engage in the solemn and arduous work of the gospel ministry. And to this enquiry, I was induced to pay a very close, and prayerful attention. I could not support the idea of running without a call from God. I accounted it unsafe and sinful. But to draw back and decline the task, provided GOD had cleared my way, and called me to the office, was undutiful and dangerous. God, I knew, could, with the most perfect ease, defeat all my exertions in any other sphere of life, into which I might incline to enter.

To an immediate, or extraordinary call, I knew that I could make no pretence. And if I had pretended to such a call, I was sure that I could give no immediate, or extraordinary evidence of its reality. I had heard no audible voice from heaven. I had felt no unaccountable impulse upon my mind. But I was induced to admit a belief, that the God of nature and of grace, had been preparing me, in some measure for the work. And moreover, I could not but think, that it was, his own gracious influence, that inclined, and urged me to engage in it. My conclusion was, that through a medium, and by an order divinely established, I was called of God, to devote myself to the service of the church, in the gospel of Christ.

It always appeared to me insupportably dreadful, to preach truths to others which were neither felt, nor believed. I could conceive of nothing more unbecoming, unpleasant, or uncomfortable, than to be a teacher of religion, unless the heart of the preacher was impressed with a just sense of its reality,

and penetrated with an experience of its divine influences.

The time has been, in which I was convinced, that if I were in the ministry, I must live in continual restraint and hypocrisy; or bring a scandal upon religion while I lived; and be finally a cast away forever. Every idea of the first of these suppositions, was unutterably painful to me. And the last, in my view was misery in the extreme.

Now, however, the state of things appeared to me to be greatly changed. I possessed, at least, a feeble, trembling hope, that I was not, altogether a stranger to those experiences and exercises; to those desires and resolutions, which are common to the people of God. It seemed to me, that with his own gracious hand, the Lord was leading me on to that, which I had formerly meditated, with a degree of reluctance. I have repeatedly, and with prayerful attention, endeavored to examine into my views and motives, in offering myself a candidate for the gospel ministry. And if I am not greatly deceived; I can most deliberately, and freely appeal to the searcher of all hearts, while I record the following remarks. If I know my own heart, it is not a desire of popular applause, a thirst for honor, nor a hope of worldly gain, that has moved me to undertake the work of the gospel ministry. No, nor do I enter on this work, because I think it an easy way of securing a subsistence, and of living with reputation in the world. Neither these nor any worldly prospect is my governing motive. But if my heart deceives me not, the glory of the adorable God; the interest of the gracious Redeemer, and the salvation of immortal souls, are my supreme objects and desires.

On the whole, though I have abundant reason to account myself less than the least of all saints, I still hope, I have tasted that the Lord is gracious; I still feel an increasing desire to consecrate any talents which God has given me, to his service in the gospel of his Son. And notwithstanding I have been ready many times, to shrink back, and say with Moses, "Lord send by the hand of him whom thou wilt send; I have been constrained, in dependance on the aids of promised grace, to undertake the sacred work. O, if I might but be the instrument of alluring some souls to the love and obedience of God the redeemer! If my poor efforts might be the means of bringing some souls, now in the broad road of sin, to turn from it and walk in the way to heaven, my recompence would be unutterable. How happy should I be, if but one sinner, by my instrumentality, should be brought savingly, to the knowledge of God, and the kingdom of heaven. My adorable master to whose service, in this sacred work, I deliberately resolved to devote myself, having cleared my mind, and smoothed my way, I was licenced to preach the gospel at —— on the 7 of June A. D. ——.

At the time in which I began to preach, the ministers of Christ were subjected to uncommon difficulties, and discouragements. But then, when I undertook the work I did not dream, that it would cost me nothing, to pursue it to purpose. No, I expected a life of self-denial, and of labor. I knew that Satan would do his worst to hinder me if I was sincere, and faithful. I had reason to expect, that all *his* laborers would be ready to counterwork my best endeavors, and to ruin the souls of men. But I had put my hand to the plough, and I could not, I dare not look back, And my blessed Lord, so often strengthened me for duty; so graciously countenanced my feeble attempts for the honor, and interest of the redeemer, that I was kept from being daunted by difficulties. Yea more; I cannot but own I felt myself greatly confirmed and encouraged.

But though my resolution has long been fixed, that I would by the grace of God, live and die preach-

ing the everlasting gospel, yet the idea of a particular charge has been deeply affecting to me. My soul has trembled within me, when I have looked forward to the time, when I must bow at the altar of God, under the impressive weight of ordination vows. My mind has often been awed by views of the great and arduous nature of the work; the high responsibility of the office; the dread consequences of unskilfulness, and unfaithfulness, in the discharge of duty, and a sense of my own sinfulness, and insufficiency. These considerations, together with those painful doubts about my spiritual estate, which often depressed my mind, very greatly, at times discouraged me.

The obvious inconsideration, and precipitancy with which many young men rush into the ministry, was always matter of astonishment to me. Never, however, did such rashness appear so astonishing as at this season; and I exclaimed within myself; Surely the individuals who rashly rush from the plough or the plane; the school or the college, into the pulpit, do not consider the ruinous tendency of an ignorant mismanagement, or an unfaithful discharge of this weighty trust. They, certainly, have never realized the wretchedness awaiting that preacher, who misrepresents religion, perverts the right ways of the Lord, and ruins the souls of men. They cannot have considered the final misery of that minister, who famishes immortal souls, by amusing them with empty declamations or fine eloquent harangues, that have no relation to religion; or by retailing the wild ravings of enthusiasm, or the destructive errors of infidelity. In this way, the souls of men are left to pine and perish; are led into sin, and kept in awful, in destructive ignorance. Yes, they are thus exposed to a ruin, which is not inconsiderable, or momentary, but which is great beyond all expression, and lasting as eternity. O, to have the weight of souls lying on a preacher, and the blood of souls found in his skirts! Distressing thought! Painful reflection! Save me, dear Jesus! Save me from this awful guilt! And O, thou source of mercy, give thy feeble, and unworthy servant grace to be faithful, and mercy to be successful!!!

It is the all-gracious King of Zion, as I trust, that has disposed the people, to whom I have for some time preached the word of life, to unite in giving me an invitation to take the charge of their souls, in the work of the gospel ministry. Their call is now before me, and it has become my duty to take it into serious and prayerful consideration. The discouraging aspect of the affairs of the society in former days; the conduct of divine providence in opening the way for my introduction as a preacher into, and the unexpected, the universal harmony in the church and congregation, have induced me to account their call to be the voice from Heaven. Accordingly, I have deliberately yielded to their request; and consented to devote my time, my talents, and my best exertions, to the service of their souls in the pastoral office.

Wednesday-morning. The day, the all-important day has now dawned, in which I am going to be solemnly charged with a most arduous, and important office. I am going to-day, as at the altar of God, more immediately to receive the gospel ministry. Henceforth I am to be an ambassador for Christ; a herald of Jesus; a leader of the people; a shepherd in Israel. Sacred character! Arduous employment! Honorable office! Ah, who is sufficient for these things! If I were bidden to go in my own strength; or to try the effect of my own ability, in the work before me, I would shrink from the undertaking. But blessed be GOD, HE does not call me to this. The master to whose service I am going to consecrate myself, has uttered the firm, the unalterable pro-

mise ; "Lo I am with you ; my grace is sufficient for thee ; for my strength is made perfect in weakness.

The task which is about to devolve on me is mighty and arduous ; and my own strength is inadequate. I look around for some sure ground of reliance. But I can see none in myself, none in angels or in men. I will then turn away from all creature confidence. I will trust alone in the divine mercy. I will encourage myself in God. He is gracious. It shall be my object to depend sincerely and entirely upon the Lord. God grant that it may be my happy attainment to realize *all* that inspiring encouragement, and that powerful aid involved in the precious promises of the gospel." O may my trembling soul be cheered, and animated with new vigor, and courage, in every scene before me! For this purpose, may almighty mercy, imprint on my heart, the graciously multiplied assurances of divine support, and aid, so often met with in the sacred pages ! ! !

Wednesday evening. The great, the interesting transaction is now past. By the solemn rites of ordination, I have been publicly inducted to the office, and work of a christian minister. In the presence of God, of angels, and of many witnesses, a most weighty, and important trust has been committed to me. To God, and to my dear people, with bended knees, and hands uplifted toward heaven, I have consecrated my time, my talents, and my best exertions. To their service, in their most important interests, I have freely devoted myself. For their sakes, I have received a charge, which might well make an angel tremble. To me, has been committed the charge not of their bodies, nor of their estates ; but of their souls ; their precious and immortal souls. To the work of promoting their everlasting good, I have devoted my time, my influence, my public ministrations, and my private intercourse. The bonds of God are upon me ; and I have left myself no power to draw back. My character and my vows have pledged me to labor, to the extent of my power, to advance their spiritual salvation. God has now a right to my constant service, by consecration, superadded to a thousand other tender claims. I am not my own ; I am Christ's property. I am commanded to present myself to him. I have essayed obedience to that command, once and again. I now desire, in exercises of deep humility, and under an affecting sense of God's unmerited mercy, renewedly to give myself up to God. O, the undeserved goodness of God to me, a worthless particle of dust ; a feeble imperfect and undutiful creature ! ! !

I cannot but recollect the solemn transactions of my soul, at the beginning of my 18th year. Looking back to that season, the resolutions and engagements of it, do all arise into my view. And ah, how sadly have I failed of coming up to them ! I blush and am confounded at the thought. Why am I preserved ? Why have I been permitted to see this day ? I am afraid I shal never do any thing worth living for.—But I will not despair. And as I have this day entered on a new sphere, I would fain begin anew. In casting about therefore, how I may best fill up my time, discharge the awful trust reposed in me, and serve the Lord, my redeemer, I resolved 1st, to endeavour after a growing acquaintance with the power of religion in my own soul. 2dly. To study to act as the humble, watchful faithful servant of God in all the walks of life. 3dly. To pursue the duties of the pastoral office, as far as I can, without fainting, frighting or offending. 4thly. To discuss evangelical, and practical subjects, with all the plainness and fidelity in my power. 5. To preach lectures, as often as providence opens a door for them, and there is an ear to hear them. 6. To

write the leading ideas, and as much of the substance as possible; and to redeem time for this, to rise as early in the morning as health will permit. All in total dependance on my blessed LORD, for aid, success, and all things. Casting myself wholly on him. O, that HE would deign to accept and use me in his service; and promote his own glory by me! I think I would esteem it my happiness to do him honor; and to spend and be spent for him. O Lord, arise! Plead thine own cause! And thine shall be the glory forever. Amen.

ANECDOTES

Extracted from the life of DR. GEORGE BULL, bishop of St. David's: a book, the perusal of which is recommended by mr. WILBERFORCE.

THERE was a pretty occurrence which happened after he came to his living at *St. George's*, which contributed very much to establish his character, as a *preacher*, in so distracted a place, as this was: and since, oftentimes, from accidents, seemingly very small, such as this, there have been, as it is known to every one's observation, most considerable effects wrought out; it is hence, hoped, that the notice of it will not be thought altogether useless. Now the matter was this: One Sunday, when he had begun his sermon, as he was turning over his bible, to explain some texts of scripture, which he had quoted, it hapened unfortunately, (as it was thought,) that his notes, contained in several small pieces of paper flew out of his bible, into the middle of the church: by which, there was instantly raised a laughter, in many of the congregation, consisting chiefly of wild, sea-faring people. These, concluding that their young preacher would now, for want of his materials be wholly at a non plus, were not a little pleased; and prepared themselves, hereupon, to sport at him, with an air of contempt, not considering him, as the minister of Christ to them; in the weakness of flesh. But some, condemning the levity of those scoffers, with great concern, gathered up the notes and carried them to him, in his pulpit. *Mr. Bull* took them, but perceiving most of the company there present, to be rather inclined to triumph over him, in that surprize and to insult his youth, which stood in need of such props, immediately clapped his notes into his book again, and shut it with great presence of mind; and then gave himself the liberty of discoursing to them, on the spot, prosecuting the subject which he had begun; which he performed so very much to their satisfaction, that they, who at first, were most inclined to laugh at him, began to grow serious; and from despising him, were at length, so affected with his discourse, that this mightily advanced his reputation for the future, among them, and secured him, the good will and esteem of those very persons, who had been so forward to divert themselves at that, which, they apprehended, would have exposed him to be a common derision.

At another time, while he was preaching, a certain ranter, or quaker came into the church and made a disturbance, in the midst of his sermon, crying out aloud, *George come down thou art a false prophet and an hireling:* upon which the parishioners, who were for the most part, seamen, and loved their minister exceedingly, for his great bounty and hospitality among them, as well as for his good preaching, fell upon this poor quaker with such fury, as obliged Mr. Bull to come down out of the pulpit to quiet them, and to save him from the effects of their resentment, so getting in among

them and warding off the blows, that were falling very heavily upon the fellow, he said unto them. "*Come neighbors, be not so violent against the poor man, but spare him. You do not know what spirit he is actuated by. You cannot tell but what it may be phrenzy in him, or some other distemper; and if so, the man is certainly an object of pity and care. However, let me prevail upon you to forbear, and hurt him not: but let me good neighbors, a little argue the matter coolly with him.* So mr. BULL turned himself to the man, and addressed him after this manner. "Friend thou dost call me a FALSE PHROPHET AND AN HIRELING. Now as to thy first charge, PROPHECY doth generally mean either PREACHING AND INTERPRETING GOD'S WORD, or else, FORETELLING THINGS TO COME. And so a prophet, either true, or false, is understood in scripture. Wherefore, if thou dost mean that I am a prophet in the first of these two senses, I readily acknowledge, that I am so, and a true one also, I hope, forasmuch as in all truth and sincerity, I have now for some time, preached among this good people, what I could learn to be agreeable to the doctrine of Christ and his apostles, not failing to interpret to them, the mind of God, in the scriptures, with no other end, than to bring them to the knowledge of the truth, and thereby to the attainment of life everlasting. But, friend, if thou dost call me a prophet, and a false prophet, for foretelling things to come, I then appeal to my parishioners here present, whether I ever once pretended to this manner of prophecy, either in my sermons, or my discourses with them. And so, in this sense, I can be no false prophet, having never deceived any one, by pretences of this nature. And as to the other charge against me, that I am an hireling, I appeal again, to these here present, and that know me, whether they can say, that I have preached among them, for the sake of gain, or filthy lucre; and whether I have not, on the contrary, been ready, on all occasions, to serve and assist them, to the utmost of my power, and to communicate as freely, as I receive.

Upon which, the people being touched with a sense of gratitude to this minister of God, for his extraordinary kindness and constant bounty towards them, but not duly mindful of that sacred regard, which was due to the place, where they were met, and to the occasion, which brought them together, perceiving the man to be at a perfect non-plus, and not able to speak a word of sense in his own defence; fell upon him a second time, and with such violence, that, had not Mr. Bull bustled very much among them, and by great entreaties prevailed upon them, to spare him, and to lead him, and shut him out of the church; they would have worried him on the spot. After which, *Mr. Bull* went up into the pulpit again and finished his sermon.

A CHARACTER.

In an extract from a letter to a Minister in Connecticut.

"I THANK you, my brother, for your felicitation on the religious state of my flock. I rejoice; but it is with fear. I hope I do not entertain too high an idea of it. Additions continue to be made to the church; but not quite so large as in the past season. There is less stir, than there was; I hope not less real fruit of religion. Family prayer is reviving; and a considerable number of householders, who had lived years in the neglect of that duty, and some of whom had children old enough to notice the neglect, have adopted the resolution of Joshua. I remark the effects of so happy a change in the

conduct of a family with great pleasure. Concern and religious seriousness in the heads of families have great influence upon the children and domestics. Books of edification are more read, and religious conversation becomes more frequent and entertaining. Among a considerable number in the society religious things are the principal topics of conversation, when they meet; and the minister has generally the satisfaction to find in his visits, that no subjects are so welcome and interesting as these. The conclusion from this last remark is, that the religious seriousness though more marked in some persons than in others, has had in some degree a general diffusion, through the parish; and leaves the hope that God is still ripening a more abundant harvest. The circumstance, which gives me the greatest pleasure, is the *temper* of mind, apparent in the most serious. It is very remote from bitterness and censoriousness towards christians of other denominations and opinions. They have imbibed this notion deeply, that religion has its seat in the heart, rather than in the head; and that the grace of charity is at least as important, as faith and hope. This temper I regard, as one of the most legible testimonies of the work of the spirit in them. For what are the fruits of the spirit? *Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.* Gal. v. 22.

Since I commenced this letter, which has lain by me two or three days, I have been, (shall I say?) much afflicted by the loss of a church member, who with her husband was admitted to the Lord's table last season. She belonged to the *middling* class, as the world ranks society; to the *first* class, as Christians are ranked. While in nearly her usual health, she had a presentiment of death so strong, as to prepare with her own hands every necessary article to dress her corpse. With perfect calmness, and without the appearance of enthusiasm, she spake to a few religious friends of her dissolution, as near. About three months before her death, she parted with her husband on a voyage to the West-Indies, assuring him that she should not see him again, and exhorting him to persevere in a religious course. Her sickness was short, and very violent; but she had her speech and reason, which she employed nearly to the last in giving the most appropriate and affecting counsels to her *nearest relatives*, and all others around her. As it respected herself, and the scene before her, she was composed and happy; she was afraid she said too happy. Her husband was within sight of land, when she died, and arrived to see and bury her. His loss and affliction are very great; but his consolation is proportionate.

There was an uncommon share of zeal in her religion; yet tempered with knowledge. She had an understanding rather above the ordinary class, and an easy communication, which made her interesting and edifying to the serious. She will be exceedingly missed by many, and is much lamented by all who knew her. O my brother; when such a person dies, I seem to see the spirit ascending. Thus early, a portion of this dear harvest is gathered in. May the Lord preserve and ripen her surviving companions for glory, and add to the church daily such, as shall support their profession by a life as full of piety, and a death as full of hope and triumph.

L.

Family Order and Government,

OR,

THE PIOUS AND EXEMPLARY HOUSEHOLD.

No. III.

EXEMPLARIUS, who frequently searches the scriptures that he may know every branch of his duty, and who desires in all things to be faithful, finds himself under obligation to attend to the minds and morals of his children. He is led to consider them as an important charge committed to him ; and that it is particularly required of him to give them good instruction. This he views not only as a duty highly incumbent on *himself*, but as a matter of peculiar importance to *them ;* especially, that they be instructed into the knowledge of the great and interesting things of religion and eternity, as they are made known in the oracles of truth. He views it as being infinitely more important, that they should be acquainted with things divine and eternal, and entitled to an heavenly inheritance, than to understand all human mysteries and knowledge, or than to be heirs to the uncertain riches of time, and entitled to all the glories and honors of temporal kingdoms. He is therefore solicitously concerned that their minds should be suitably impressed, and properly biassed in this respect while young ; and accordingly, instructs them in the importance of the choice they make, teaching them to *seek first the kingdom of God and his righteousness*, and to account all worldly objects and enjoyments not worthy to be compared with the favor of God, and the glories of Heaven.

For this purpose, he frequently calls them together, and converses with them. The weighty affairs of the soul, the things that belong to their everlasting peace, are the topics, on which he principally insists. He instructs them, as they are able to receive, concerning divine and heavenly objects. He teaches them, the being, the perfections, and the providence of God ; and the importance of being in a state of reconciliation and friendship with him. He teaches them, the sin and apostacy of man. The depravity of human nature ; the necessity of renovation by divine influence and grace ; the necessity of faith, repentance and new obedience ; and, in short, lays open to them, as he is able, and as their capacities will admit, the great scheme, and glorious œconomy of the redemption of sinners by Jesus Christ. He spends some time in speaking to them of the ineffable joys and blessedness of heaven, giving them to understand, that this is the habitation of the just, and is prepared for all them who love God, and keep his commandments, and that all who walk in wisdom's ways, and glorify God on earth, shall be finally happy and glorified with him and by him, in his eternal kingdom.

The design of EXEMPLARIUS in this is, that his dear offspring, for whom his bowels yearn with tender love and concern, might be early influenced to *seek the things which are above*, and to *lay up in store a good foundation against the time to come*. And, the more effectually to answer this end, he labors to impress on their minds a sense of the vanity and uncertainty of all sublunary enjoyments, and their utter insufficiency to afford them any solid, or permanent happiness. He labors to impress their minds with a suitable sense of their mortality, and of the uncertainty and shortness of the time of their continuance on earth ; and endeavors to bring them to realize that as they are found at death, either in love with the world and its enjoyments, or in love with God and heavenly things, either in a state of sin or a state of holiness, so

will fare with them for ever, in a future state, so they will either be consigned to the abodes of misery, or welcomed to the mansions of blessedness.

He therefore labors to convince them, of the evil nature and destructive consequences of sin; of its alarming opposition to God, and his law; of its utter inconsistency with the happiness of men, & of its direct tendency to draw down upon sinful creatures, the displeasure and vengeance of the Almighty. He shows them, that sin, if loved and persisted in, is the broad way to destruction; that God will by no means clear the guilty, or suffer the finally wicked and impenitent to go unpunished. He acquaints them that all the pious and holy detest sin, and strive against it, as the worst of evils, as the bane of true felicity, and the source of all misery. And, as he thus labors to guard them against sin in general, so he expresses his odium and detestation of every vice in particular, and endeavors to prepossess their minds against every species of iniquity, however light or trivial it may be accounted. And when he discovers any particular sin prevailing in his family, or finds any one in it prone to any evil course, he thinks himself bound to more particular care and circumspection, and to make use of more vigorous exertions, to quell and subdue it. He labors to show forth the enormity of the crime, and uses arguments and motives drawn both from reason and the word of God, and at times, as need requires exercises the rod of correction, in order more thoroughly to convince them of the evil of sin, and to influence them to depart from it, as the snare of death. He frowns even upon the appearance of evil among them, being anxiously concerned that they may effectually forsake the foolish and go in the way of understanding; and that, being brought up in the nurture and admonition of the Lord, they may finally through grace obtain an inheritance among them that are sanctified.

On the other hand, EXEMPLARIUS is studiously careful to encourage and applaud every thing, among his children, that is virtuous and commendable. By kind looks, encouraging smiles, and the bestowal of suitable rewards, he shows his approbation of virtue, of religion, if by any means he might effectually engage them in the love and pursuit of it. He rejoices, with peculiar pleasure, when he discovers any growing virtue, or increasing grace; and, with heart-felt gratitude, acknowledges the divine agency and goodness, when a blessing is added to his feeble efforts. No endeavors are considered, by this christian parent, as unworthy of his pursuit, or as unnecessary to be attended to, which he thinks will have a tendency to bring about, or promote that, which is his hearts desire and prayer to God for, namely, their renovation and eternal life.

This pious and exemplary parent is careful to join with his counsels, prayers, instructions, &c. the influence of a good example. He sets before his children a pattern of those virtues and graces, which he would wish to have cultivated and practised among them. Knowing, that what children discover in their parents, will be likely to have great influence on their tempers and practice, whether it be good or bad, he is very cautious with respect both to his *words* and his *actions*, avoiding those things which are unbecoming or sinful, and pursuing those which are commendable and virtuous. He lets his moderation be known, as to men in general, so to them in particular; not indulging himself in excessive passions, or giving way to any practices, that would be unbecoming his station and character as a parent or a christian. He puts on sobriety, temperance, candor, and the pleasing ornament of a meek and quiet spirit. He exhibits before them examples of

justice, charity, kindness, forbearance &c. He orders his various affairs with discretion, and leads his children and household, by his own steps, in the ways of prudence, prosperity and happiness.

EXEMPLARIUS, having his mind impressed with a sense of the vast importance of parental instruction and discipline and of parents discharging their whole duty to children, feels constrained to address those who are in the same station and relation with himself, on this subject: and accordingly would address them in the following manner,

"O ye who are parents; permit me to lay before you a few of the many weighty motives and considerations, to enforce on you a discharge of those duties which you owe to your children. Consider,

First. The *near relation* your children stand in to you, and how strongly the ties of nature bind you to promote, as far as possible, their best interest and happiness. They are bone of your bone, and flesh of your flesh. Descended from, and nourished by you, the relation must be viewed as very near and intimate; and one might justly be led to conclude, that natural affection, if nothing else, would lead you to study and pursue the things that would be most for their good and happiness; at least that you would not be without some real concern for their *eternal*, as well as *temporal* welfare. Can you be so unnatural as to neglect or forget them, in your prayers? Can you refuse them your best advice; or withhold from them your pious care and instruction? Can you possibly do them so great an injury, as knowingly to set before them an example of any thing that is bad? Must you not rather be urged, by the ties of nature, to warn them against every thing that is evil, and to exhibit before them a pattern of every thing that is amiable and virtuous? Can you have so little bowels of compassion, or be so destitute of a regard to their welfare, as to neglect the improvement of their minds; as to use little or no endeavors to instil into them the principles of duty and religion; and as not to go before them in the way of the Lord, leading them by your own steps, in the paths of safety and happiness? Only consider, my friends—only bear in mind suitably, the *near relation* your dear offspring stand in to you, and you must, I think, be influenced to a discharge of your duty to them.

Secondly. Consider, they are a *special charge* committed to you by God, who requires and justly expects your best endeavors for their improvement and happiness. He has not left you ignorant of the obligations you are under to them; but has clearly pointed out, in his word, your duty respecting them. He requires you to instruct them in his laws, and to teach them the ways of religion. In the old testament, he particularly enjoins it upon his people, speaking of the laws he had given them. *Thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* And in the new testament, the language of his revealed will is, *Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord:* Teach and instruct them in the knowledge and fear of God; and in the various things that concern their present comfort and future felicity. These his requirements are plainly expressed. But, if these things be not attended to, what account can you give unto him, in the day when he shall reckon with you?

Thirdly. Consider, as another argument to excite you to a discharge of your duty, what *great support* it must be to you, at the close of life, to look back on a faithful discharge of the obligations you were under to your children. Though your endeavors, your coun-

sels, instructions, reproofs and encouragements may not have had so happy an influence on them, as you could have wished; or even though you may have occasion, as too many pious parents have, to lament, as God did respecting his ancient people, saying, *I have nourished and brought up children, and they have rebelled and done evil*; yet, a sense of having discharged your duty, a consciousness of having fulfilled the obligations you were under to them, will be a source of consolation to you, which neither the world, nor any thing else, will be able to take away. But, *Fourthly*. Consider the *awful reflections* that must pass in your minds, at that solemn period, if you shall not have complied with your duty to them. Especially, if then necessitated to consider that they have become more vile and sinful, more unhappy and miserable, and are likely to be so through life, at death, and forever, by means of your neglect; how affecting must be the consideration! how cutting the thought! Be wise, therefore now, in a discharge of your duty to them, that you may have no occasion, in the end, for these bitter reflections.

Fifthly. Be careful to extend your thoughts to the day of judgment, and consider the *account* that will then be required of you. How happy will it be for those parents who can then say unto God, *Lo, here am I and the children which thou hast given me*. I have instructed them in thy will, have given them frequent warnings against sin, and have led them by my example in the ways of duty and happiness; and through thy blessing added to my endeavors for their good, I am led at this time, to rejoice in them! But how sad will be the case of those on the other hand, to whom God will say, "Behold the children which I have given you! They were ignorant, but you gave them no instruction; they made themselves vile but you restrained them not. Instead of being examples to them in duty, and in the ways of religion, you led them, by your own practices, into vice and sin. You have, by your neglects of duty, and your open indulgence of sin, even helped on their misery and ruin! Unnatural parents! you have not prayed for grace to renew and sanctify them; have scarcely spent a leisure hour, seriously to acquaint them with the knowledge of their duty; and are now obliged to bear the upbraidings of your children, and to feel the sad reflection, that they have perished, at least partly, through your neglect!"

Be prevailed with, then, O parents! to consider the *near relation* your children bear to you. Regard them as a *special charge* committed to you, by him who is acquainted with all your ways, and who will be your judge. Realize the *account* you must give unto God, how you have conducted respecting this charge. And lay seriously to heart, what must be the *reflections of your own minds*, when you are called, at death or in the day of judgment, to review what shall have been done, or left undone, in this regard! And O let a consideration of these things excite you to perform the duties you owe to your children, while there is opportunity for it."

PAULINUS.

FOR THE PISCATAQUA EVANGELICAL MAGAZINE.

Things seen and unseen.

IT is matter of surprize that people, who believe the bible, are so little affected, so seldom transported by the views of faith. If we read the scriptures in the most cursory manner and reflect at all, we cannot avoid the conviction that the things of this world are

poor and vile, compared with heavenly things. Of this world the richest treasures are dust, and the longest time of enjoying them, a moment, a watch in the night, the time in which a cloud passes across the sky; for these are the scripture metaphors, which describe human life upon earth. If we consider the noblest object to be found in the earthly scene, viz. man, *the gold is dim, the most fine gold is changed.* If we consider man even in a state of renovation, he is not what he shall be. He is sanctified but in part. There is *a law in his members warring against the law of his mind.* In the best much corruption remains unsubdued. The clod of earth hangs so heavily upon the spirit, that in its happiest flights of devotion, it rises but a little way, and is but a little time gone, before it falls back again upon the dust. Such is the earthly state and condition. Even the child of God here appears humiliated. He may be compared to the insect in the grub state, almost inert, and to the view of the world unlovely. But as the insect, after awhile, bursts the crust, which imprisoned it, and starts forth a renovated fly, swift and joyful in his motions, and beautiful to all beholders in proportion and colors; so the christian by death gains his superior state, becomes inconceivably more beautiful, more vigorous, more joyful. What enlargement of powers and affections awaits him? How boundless the horizon, which then he shall survey? How glorious the objects, which he shall see near, and discern clearly? To what glory shall he be exalted? With what joy shall he be transported? In loud songs of praise and gratitude his voice shall be heard; and his heart shall burn like a seraph, with everlasting love and devotion. *This* is heaven; *that* is earth. Yet of earth men generally think most; they are absorbed in the things of it; admire its smoke and dust; and desire their portion in it. How mean and sinful is it to be thus earthly and sensual in our minds? With what ardor should we breathe a prayer to God for his quickening spirit, to raise our *souls out of the dust, to which they cleave?* to exalt our minds and affections to heavenly objects, infiniely more worthy of them, and to turn our supreme attention to the proper business of this short life, viz. to prepare for death, heaven, eternity? Were we thus employed, *things seen* would fade in our eyes, and *things unseen* would appear in their proper lustre. We should then have a joyful confidence, similar to that of St. Paul in looking forward to the future state, when we could say with him, *We walk by faith not by sight.* II. Cor. v. 7. I cannot better close this paper, than by the beautiful expression of a certain anchorite. Extenuated, diseased, sinking under the weight of years, just ready to expire, *he brake out into singing.* He was asked, why he sung? Ah, I sing, says he, because I see that wall tumbling down, which hinders me from beholding the face of God." L.

On the Disadvantages of Ignorance,

AND

THE IMPORTANCE OF USEFUL KNOWLEDGE.

No. III.

THE present paper will be occupied in showing the ill-effects of ignorance, and the importance of knowledge, with regard to *spiritual* and *divine* things.

Our spiritual concerns, it must be acknowledged, are vastly more important than any other; and ignorance respecting them is of proportionally unhappy and fatal consequence. The soul is designed for an eternal state, in which it must be happy or miserable. And the happiness of that state depends

under divine grace on a right use of our present liberty and privileges; and this right use of our privileges depends very much on our knowledge how to manage and improve them. So that it seems impossible for us to obtain the happiness, or to escape the misery, of the future state, without knowledge to steer and direct us aright. How miserable then must the case of those be, who have an eternal interest at stake, and yet know not how to conduct with regard to it, or what steps to take to secure it! For immortal beings to be traveling on that narrow line of life, which divides the regions of happiness and misery, and not to know a single step of the way must be wretched and deplorable indeed!

How many of our fellow-creatures are there, of whom it may be said, "They perish for lack of vision and die without knowledge! And alas! how many are there, who live under the sunshine of the gospel, and are favored with the most distinguished privileges, and yet are awfully ignorant with regard to the things of their peace! Who though they may have some historical or speculative knowledge of religious things, are yet, alas! unhappily destitute of inward and saving light, having no *spiritual discerning of spiritual things!*

To be blind with regard to divine objects, those things which relate to God and our own souls, which concern our duty and our happiness; to be ignorant of the glorious character and perfections of the Supreme Being, and of his holy law and word; to be unacquainted with ourselves, unconvinced of our sins, insensible of our wants, and to have no affecting views of the necessity of a Savior, and of the method of salvation by him—to be thus ignorant, is a situation extremely dangerous, and greatly to be deplored!—We are liable in such a case, to be led away by the various temptations with which we are assaulted, and are subject to be imposed upon by all the enemies of our salvation. Deceivers and designing men will easily beguile us; and especially, the great adversary will be very apt to take advantage of us, and lead us into the paths of ruin. If we are ignorant of ourselves, and ignorant of satan's devices, it is a thousand to one that this enemy will ensnare our souls, and lead us captive at his will.

How important, then, does it appear, that we be instructed into the knowledge of ourselves, and of the divine will; and, indeed, of all those things, in which the welfare of our souls is concerned! Hence, we are expressly enjoined to acquaint ourselves with the word and will of God; likewise to teach and admonish one another; to instruct the ignorant, and resolve the doubting; and to do what in us lies, in our respective stations and relations, to promote in ourselves and others, christian knowledge and piety. What St. Paul says to Timothy, is applicable, in some measure to all christians, "The servant of the Lord must be gentle unto all men, apt to teach, in meekness instructing those who oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." Parents, in particular, are expressly enjoined to instruct their children in the laws of God, and the ways of religion; to bring them up in the knowledge of christianity; to teach them what they are to believe concerning God and Christ, and what duty God requires of them.

Now, if so much be required, in order to promote knowledge, in divine things; how justly may we infer, the danger and ill-effects of being left to ignorance and blindness? And, how manifestly appears the importance of religious knowledge, or an acquaintance with divine and spiritual things. The importance of this, with respect to

the improvement of our minds, the guidance of our steps, and the consolation of our spirits, will, upon a little reflection, be perceived. The most surprizing discoveries are made by the light of religion, especially the christian religion. What exalted and amiable views does it give of the supreme Being; of the character, perfections, laws, providence, and government of that God, with whom we have to do! And how interesting does christian knowledge appear, as it opens to view the glorious plan of redemption, the astonishing method of the sinner's recovery and salvation, by Jesus Christ! as it sets before us the most amiable and perfect example; discovers the most sublime and heavenly doctrines; unfolds to us the most wise and equitable precepts; and places in our view the most engaging and delightful prospects, if we are only wise and good! How important does this knowledge appear, as it shows the connexion between the present, and the future state; as it warns us where our danger lies, and points out the only sure path to heavenly glory; and as it is calculated to produce so good effects both with regard to our principles and our practice! Christian knowledge is of great importance, not only to enlarge our views and improve our minds, but as administering consolation to our spirits. It is calculated to bring aid and relief to us, amidst the various distresses of life; and to afford great support to the godly, under the prospects of death.

Without the light of divine revelation, the circumstances of men must be viewed as truly forlorn. They "find themselves placed here in a vast universe, where they are unable to discover, with any degree of certainty, whence they sprung, or for what purpose they were brought into existence; at a loss what construction to put upon many of the dispensatons of providence; and what their fate will be, when they depart hence."—What a disconsolate situation [illegible] be, to thoughtful, inquisitive minds! And therefore, how important do the discoveries of the gospel appear, by which these doubts and difficulties are or may be in a great measure removed. What support do they yield the christian, amidst the dangers and trials that attend him in life, and especially at the approach of death! When the last enemy is near, advancing; at which time anxiety, if ever, is apt to arise and increase; then "appears, in a striking light, the high value of discoveries made by the gospel; not only life and immortality revealed, but a Mediator with God discovered; mercy proclaimed, through him, to the frailties of the penitent and humble; his presence promised to be with them when passing through the valley of the shadow of death; and habitations of eternal rest and glory secured to them, in heaven."—Thus important is the knowledge of christianity; which so evidently has respect both to our present comfort and improvement, and to our future felicity and blessedness.

How thankful then should we be, that we are favored with the gospel, and the means of religious knowledge! The land in which we dwell, is highly distinguished with the light of divine revelation, and the most exalted spiritual privileges. We have the word of God to read by day, and to meditate on by night, which is a light unto our feet, and a lamp unto our path. We have the sacred scriptures put into our hands, and are allowed freely to search them, which testify of Christ, and which reveal and offer eternal life. And we have also special helps to bring us to understand the sacred oracles, and to find the saving knowledge of God. Many of our fellow-men are, unhappily though justly left, destitute of the light and privileges of the gospel; and justly might we be deprived of them. In some parts of the world, and from some of our race, *the key of knowledge,*

the true interpretation of scripture, or proper help to understand the bible, *is taken away*, by designing and wicked men ; who, it seems, arrogate to themselves the sole power of understanding and interpreting the holy scriptures, leaving the people under the mists of darkness and delusion ; and this with a design, as there is reason to think, the more easily to impose upon them. But, blessed be God, christian light and liberty, as well as civil, and the best helps to understand the truths and requirements of the holy bible, may be enjoyed by us, and are the glory of our land ! We may *think* and *read*, and *hear*, and *learn* and *judge*, for ourselves, having none to molest us, or to make us afraid !

Permit me, therefore, to urge on you, dear readers ! a diligent use of the best means in your power, to acquire and to promote knowledge, in divine things. What can be more interesting to you, or to your fellow-men, than this knowledge ? What is human science, or a skill in the various arts and occupations of men, in comparison with the knowledge of God, and of those things which are connected with eternal life ? *Acquaint now yourselves with God, and be at peace ; thereby good shall come unto you.*

First. Be attentive to the means of your *own* instruction and edification, in spiritual things. Be diligent, particularly, in the perusal and study of books, on pious and religious subjects ; especially such as are calculated to teach you the knowledge of yourselves and of human nature ; the knowledge of your spiritual wants and necessities ; and the knowledge of that Savior, in whom all fulness dwells, and whom to know aright *is life eternal.* Above all, read the sacred volume ; for, that is the word of wisdom, the standard of all truth and duty, and is able to make you wise unto salvation. It is *given by inspiration of God ; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that* you *may be made perfect, throughly furnished unto all good works.* Improve also the best helps you can obtain for understanding the holy scriptures ; the most approved expositions of the sacred text ; and the ministrations of those, whose special employment it is, to preach the gospel, to explain its truths and duties, and to enforce its precepts and requirements. Implore, likewise, the enlightening influences of the divine Spirit. It is the office of the Holy Spirit, to teach and instruct ; to convince the world of sin, of righteousness, and judgment ; to take the things of Christ and shew them unto men ; and being the Spirit of truth, he is able to *guide you into all truth.*

Secondly. Be solicitous to have the knowledge of christian truth and duty propagated among your *fellow-men.* Teach others, especially your dear children, and those more immediately around you, as you are able, and have opportunity. Aid all those, whose concern and employment it is, to diffuse christian light and knowledge. Cheerfully contribute to the support of public teachers of religion ; and cheerfully stretch forth the hand of charity in aid of those benevolent institutions, which are expressly designed to promote the knowledge of christianity, and to diffuse among the poor and destitute parts of our country, that *gospel light and liberty*, which are so gloriously calculated and designed, to make *the wilderness and the solitary place glad, and the desert to rejoice and blossom as the rose.*

PAULINUS.

OBSERVATIONS CONCERNING RAHAB.

THE apostle Paul hath made honorable mention of Rahab, Heb. xi. 31. *By faith Rahab the harlot was not destroyed with the unbelievers, having received the spies in peace.* Rahab's faith consisted in attending to, and reasoning justly on, what she had heard concerning the dividing of the waters of the red sea for a passage to the Israelites, and concerning the destruction of Sihon and Og. Joshua ii. 9. 10. For from these things she concluded that the God of the Israelites was the true God, and sole governor of the universe. And firmly believing this, she renounced her former false gods, and concealed the Israelitish spies at the hazard of her life. In this she showed a goodness of disposition of the same kind with that which Abraham shewed, when he left his country and kindred at God's command. And as Abraham, for that great act of faith and obedience, was rewarded with the promise of Canaan, so Rahab, as the reward of her faith and works, was not destroyed with the unbelieving inhabitants of Jericho. This is St. Paul's account of Rahab; to which we may add what is mentioned, Josh. vi. 25. That she *obtained a dwelling in Israel;* being received among the Israelites as a proselyte to their religion.

But James has carried the matter farther; for he tells us that Rahab was justified by the work of concealing the spies, in the same manner and in the same sense that Abraham was justified by the work of lifting up Isaac on the altar; that is, she was accounted by God a righteous person, and became an heir of salvation. James ii. 25. It is true Rahab, in concealing the spies, told a lie to the persons who pursued them. Nevertheless her faith in the God of Israel was not lessened by that single sin, which properly was a sin of ignorance committed agreeably to the false morality of the heathens, among whom she had been educated, and is no where in scripture commended. Besides, of that sin, as well as of her former loose life, she no doubt repented, when she attained more just notions of her duty. For after she lived among the Israelites she seems to have been remarkable for her piety and virtue, insomuch that *Salmon*, a Jewish great man married her, and by her had Boaz, the great-grand-father of David, from whom our Lord descended.

Some commentators, in vindication of Rahab's character, tell us that the Hebrew word answering to *an harlot*, sometimes signifies an *innkeeper* or *host*. But there is no occasion in Rahab's case, to depart from the common meaning of the word, because the worthiness of a person's character, whatever it may be in the estimation of men, doth not in the sight of God depend on what one hath been formerly, but on what he is at present, and continues to be to the end of his life.

Rahab, for concealing the spies and deceiving their pursuers by a lie, hath been represented by the enemies of revelation, as a traitor to her country, and an immoral person, who was unworthy of the praise bestowed on her by the apostles, Paul and James. But it should be considered, that after she believed the God of Israel to be the true God, and was certain that he would destroy Jericho, the concealing of the spies, instead of being a blamable action, was a duty, she owed to the worshippers of the true God, and was the only means, by which she could preserve her own life, and the life of her parents and kindred. Wherefore the commendation bestowed by the apostles on Rahab is well founded; and she is said with truth to have been justified by the work of concealing the spies.

REASONS AND MOTIVES FOR EARLY PIETY.

THE religion of Jesus is equally important to the aged and the young; and equally necessary to their personal comfort in this life, and their eternal felicity in the future world. But, as it respects society, and the spiritual advantages, which may be derived to others, the advancement of the Redeemer's kingdom in the world, and the honor of his great name, it appears peculiarly important, that the rising generation become early acquainted with Jesus Christ, and devoted to his service. For, the sooner a person is heartily engaged in religion, the longer time he will have to serve God and his generation. And the longer he exhibits in a godly life and pious conversation, an example of the graces and virtues of the christian religion, the more extensive, in all probability, will be its happy effects and influences upon others; the more service will be done for God, and the more glory will redound to his holy name. On the other hand, while a person neglects religion, he is depriving himself of all spiritual comfort, and risking the eternal salvation of his immortal soul. Not only so, he is setting an example to others, which, being followed, may prove the everlasting ruin of thousands of precious souls, one of which is of infinitely more value, than all the wealth of this world. How important then, beyond conception, that young people seek to become savingly acquainted with Jesus Christ, and devote themselves to his service. To this end the following motives to early piety are humbly submitted to our candid readers, with ardent supplications to the God of all grace, that they may be instrumental of their spiritual good; especially that they may be a mean of calling the serious attention of our youthful readers to the all-important business of religion; and of persuading them to yield themselves "soul and body a living sacrifice, holy and acceptable to God, which is their reasonable service."

Early piety is altogether reasonable. By piety is to be understood nothing short of real religion in principle and practice. By early piety, the early devotedness of the heart and life to God in Christ Jesus, and the practice of all gospel duties. We owe our all to God. He is the most glorious and excellent of beings. He is our creator, preserver and constant benefactor; and on his favor, our happiness depends. Therefore it is highly reasonable, that the prime of life, and the excellency of our strength should be devoted to him, and his service, and not to carnal lusts and pleasures, till we are incapable of serving God. Young people are too apt to indulge the thought, that there will be time enough to serve God, when they shall be further advanced in years. How unreasonable! how ungrateful the thought, that it will be enough to devote a few of the last remaining days of life, to the honor and service of that God, from whom we receive every mercy of life, and on whose mercy we depend for eternal happiness. God complained of Israel, for offering the lame and the sick to him, and says, "Should I accept this at your hand?" Mal. i. 13. It is but reasonable, therefore, that God should have the dew of your youth.

Secondly. Early piety is not only reasonable, but it is necessary. It is necessary to restrain youthful lusts. The apostle prescribes an excellent remedy against youthful lusts. II. Tim. ii. 22. "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." If there be an inclination for that, which is good, there will be a disposition to avoid all sin. Holy love to God and religion will extinguish impure lusts and corruptions. Early pie-

ty will restrain from sinful pleasures and vanities, to which youth are prone, but sensual pleasures, indulged, will extinguish in the mind, all sense of divine things, and draw away the heart from God.

Thirdly. The season of youth is the best and fitest time to begin the all-important work of religion. It is the most proper season for religious instruction. Isa. xxviii, 9, 10. "Whom shall he teach knowledge? And whom shall he make to understand doctrines? Them, that are weaned from the milk and drawn from the breast. For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little. Youth hath many advantages for religion. The mental faculties are lively, most fit for the exercises of religion. Youthful age in general, is free from those bodily infirmities, which usually attend old age. The mind is more susceptible of impressions from divine truths, than it will be when it becomes weakened by the infirmities of age. The will is more pliable, than when confirmed by age, in sinful habits. The memory is more capable of retaining the word of God. The heart will more easily receive the impressions of the divine image, than it will after a long continuance in sin. Youthful age is full of vivacity, courage, and resolution to accomplish what they attempt. Says the apostle, 1. John, ii, 14. "I have written to you, young men, because you are strong and the word of God abideth in you, and ye have overcome the wicked one. Thus the age of youth is the season, in which the faculties of body and mind are suited to the all-important work of religion.

Fourthly. Early piety is peculiarly pleasing to God. God delights in the first fruits. "I remember the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." Jereh. ii, 2. God hath manifested a peculiar respect to, and distinguished with peculiar honor the pious youth recorded in the scriptures. Daniel, in his youth, was distinguished for piety, and God had so great a regard to him, that he joins him with Noah that preached righteousness, and Job that mirror of patience. Ezek. xiv, 14.

Our divine Savior, in the days of his flesh, was highly pleased with seeing children come to him; and says, "I love them that love me, and those who seek me early shall find me. "When young people can find a disposition of heart, to devote the prime of their life to God, and the duties of religion, it is an evidence that they have a love and regard for religion. And, as there is joy in heaven at the conversion of a sinner, so it must be a delightful spectacle in heaven, to see a young person in the bloom and prime of life, devoting himself to the service of God, and resolutely resisting the temptations of the world, and manfully and gloriously acquitting himself against all its enticing vanities. For a youth to reject all these and cleave stedfastly to God, and the religion of Jesus, resolving to spend his days in the fear of God, and to his glory, will ensure him the approbation of Heaven.

Fifthly. The longer a person neglects religion, and the more sin he is guilty of, the greater anguish and horror of conscience will he experience, should he be awakened to true repentance. Putrified wounds require more painful operations, in order to effect a cure, than those attended to when fresh and new. The further we go from God and duty, the harder it will be to return. "Can the Ethiopian change his skin, or the leopard his spots." Then may ye, who have been long accustomed to do evil, learn to do well." God may in his righteous judgment, withdraw his spirit from those, who long continue in a sinful course, and the neglect of the means of grace; and

O! what a dreadful condition to be in, to be forsaken of God, and given over to hardness of heart. O youthful reader! do you consult your own comfort and safety, attend to religion now.

Sixthly. Early piety is the best provision, which can be made for old age. The evils of old age will be greatly alleviated by reflections on a life, spent in the service of God. Such an one may say with David, "Thou art my hope, O Lord God! Thou art my trust from my youth. Thou hast guided me by thy counsel, and thou wilt receive me to glory." Who can imagine what comfort and satisfaction it must afford the saint to reflect upon his past life, when he can appeal to his God and say, I have feared and served thee from my youth.

Again. Religion is the only preparation for death. And how important is it to be prepared for sickness and death while young?

No age is exempt from death. Those, who devote themselves to religion while young, and continue in a religious course, will find real comfort in it. Comfort in life, and comfort at death. Great peace have they, who love God's law."

Again. Early piety will render a person more useful and serviceable in religion. A religious life, begun in youth and continued, will become more eminent. And God often honors those who fear and serve him from their youth, and makes them instruments of much good in their generation, which is a great blessing indeed. No person can calculate the good, which one serious godly youth may be instrumental of doing in the world. He may be a mean of impressing the minds of others, with whom he is conversant, with serious thoughts of God, and engaging them in his service. And from them, serious impressions may be communicated to others, and it may go from generation to generation. One serious pious person may be a mean of propagating religion to thousands; even to those who shall be born in years to come. And the sooner a person is heartily engaged in religion, the greater advantage, and longer time he will have to do good and be useful in the world. The longer time also will he have to improve in the graces of the christian religion, and to glorify God. A young plant in the house of God will flourish and bring forth much fruit.

Again. The sooner a person engages heartily in the religion of Christ, the more comfort he will have in religion. Good men are sometimes greatly disgusted and grieved upon reflections on their former miscarriages. Job says, "Thou writest bitter things against me, and makest me to possess the sins of my youth." Job. xiii. 26. David, in his humble prayer for the remission of his sins, has this petition, "Remember not the sins of my youth. Psalm xxv. 7. Though he had obtained pardon of God, yet when he reflected on the sins of his youthful days, his heart was grieved with a sense of his gross miscarriages in his former days. This greatly diminished his spiritual comfort in his declining years. But they, who fear God and walk in the ways of true religion from their youth, will have comfortable reflections upon themselves, and sweet communion with God, and may always safely trust, and hope in the divine mercy, in all the changes of providence, and may have blessed hope and consolation in the hour of death. The longer acquaintance a person has with God, and the more his affections are spiritualized, his faith and hope strengthened, the more comfortable and joyful will he be, when he shall receive his summons to leave this world, and enter into his eternal state. Again. The sooner a person is seriously and heartily engaged in religion, and the more he does for the honor of the Redeemer and the advancement of his kingdom in the world; the greater will be his reward. They, who have been the most eminent saints

shall have an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ.

Again. It is the express command of God, on whose favor our happiness depends, that young people should remember their Creator, to serve him. Eccl. xii. 1. Remember now thy Creator in the days of thy youth." The precept is peremptory without any limitation, and universal without any exception. Wherever the gospel goes, every one, as soon as he arrives at years of understanding, is strictly called upon, and commanded, to remember his Creator, and begin a religious course of life.

Knowing the usefulness and example, both to instruct the mind and influence the practice, a few examples of early piety, recorded in the holy word of God, are now selected, to stimulate our youthful readers, to the love and practice of religion. Joseph was a godly young man, and he was an eminent blessing in his generation. A blessing not only to his father's family, but to a whole nation. Joshua was a pious young man, and the Lord crowned him with signal honors. He magnified him in the sight of all Israel. It is recorded of Josiah, that he sought after the Lord when young. At sixteen years of age, he attended to the counsels of God, and sought his face. And at twenty years of age, he was an instrument, in the hands of God of effecting a great reformation in the kingdom of Judah. 2. Chron.xxxiv. iii. Daniel the prophet, while young, was established, in religion and the fear of the Lord, and in him God had great delight. Dan. x. xi. Of good Obadiah, it is recorded, that he feared the Lord from his youth. 1. Kings, xviii. 12. John the Baptist was sanctified from the womb. Timothy, that young disciple and Evangelist was acquainted with the holy scriptures from a child. 2 Tim. 3 15. These are some of the young saints registered in the books of God for our instruction and imitation.

But our great Lord and master Jesus Christ, is the brighest example of early piety. When he was but twelve years old he was engaged in his heavenly father's business, sitting in the midst of the most learned of the Jews, both hearing and asking them questions. Herein Christ is an example to young people, early to devote themselves to the business of their heavenly father. " To seek first and above all things the kingdom of God and his righteousness."

And now, if any of our youthful readers, who have hitherto been too indifferent towards the things of religion, begin to entertain serious thoughts about these things ; let them be intreated to consider what religion is, and its infinite importance. Let them be intreated to cherish their convictions, while their minds are impressed with concern about those things, with which their eternal happiness is connected. Consider the ruined state of man in consequence of sin, that he must have perished forever, had not God in his infinite compassion and grace devised a way for his recovery, by giving his eternal son, who in the fulness of time assumed human nature and, in that, fulfilled all righteousness, and suffered the penalty of God's broken law, and died upon the cross to atone for sin, and procure a new covenant dispensation under which God can, with honor to all his adorable perfections, pardon the humble penitent believer in his son Jesus Christ. It hath pleased God to give you the gospel, and therein to reveal the plan of salvation, and plainly shew you what is required of you under the new covenant dispensation ; that ye receive the divine testimony, and adhere to the gospel, as the rule of faith and practice. That you consent to all gospel terms, both, in temper of your minds and tenor of your lives. That you study the scriptures, as the man of your counsel, strictly observing what God has therein enjoined upon you. That

in the name of Jesus Christ, you sincerely pray to God for the influences of his Spirit to make his word effectual upon your hearts, and lives; that from a free and voluntary choice you may live devoted to God, and conduct in all things, "As his grace in the gospel teaches," relying upon the meritorious righteousness of Christ for justification. This is true religion if it flows from the heart. And O youthful reader it is your highest wisdom and interest to become immediately acquainted with it and live in the practice of it. And until this disposition be formed in you, you do not live, as those, who are born from above; but remain under the condemnation of God's law. O, accept the offer of mercy at the hand of God now. Jesus Christ says I love them that love me and those, who seek me early, shall find me. Jesus Christ came into the world, as a prophet to teach, as well as a priest to make atonement. And since he calls you to learn of him, hearken to his instructions, imitate his blessed example, and rely upon his atonement for salvation. It is your honor as well as interest, to be conformable to that blessed life, which was first employed to instruct you and then laid down to redeem you. Can you think, if you spend all the prime of life in sin, that God will accept you, when you can no longer enjoy the pleasures of sin? "Commune with your own hearts, stand in awe and sin not." Acquaint yourselves with God and be at peace that good may come upon you.

And now, youthful reader, seeing that the law of your creation, the dictates of reason, the importunity of God's word, the strivings of the holy Spirit, the command of your Maker, the example of your Redeemer, and his gracious and endearing calls to you in his word, the experience of the saints on earth, and the unanimous sense of the angels and saints in heaven, together with your own highest interest in time and eternity do all conspire, to invite and persuade you to the early practice of true religion and godliness, how can you refuse a compliance? Why will ye die when life eternal is offered to you, and you are urged by all these motives and considerations to accept. You are entreated by all the ties of redeeming love. "Now is the accepted time." "Therefore if you will hear his voice, harden not your heart."

FOR THE PISCATAQUA EVANGELICAL MAGAZINE.

VINDICATION OF THE DIVINE CONDUCT RESPECTING DAVID.

AS presumptuous sinners are disposed to harden themselves in sin, pleading the example of David; and as it appears to some persons, inconsistent with the perfect character of God to show such peculiar favor to a man, who sinned so enormously, it may be worth while to consider the character of David, and the divine proceedings towards him.

When Saul had disobeyed God, and offended his prophet, God said by the mouth of Samuel, *I have sought a man after mine own heart, and have commanded him to be captain of my people, because thou hast not kept that, which the Lord commande l thee.* (1. Sam. xiii. 14.) It seems strange to many, that God should say this, and the apostle repeat it, concerning David, considering some traits in his character, especially his sin in the matter of *Uriah*.

It is somewhat probable, that this honorable testimony relating to David had respect to him, only as king, or commander of God's people, Saul had not proceeded in his official capacity, as the Lord had commanded him; *Therefore*

saith the Lord, *thy kingdom shall not continue. I have sought out a man after mine own heart, who shall command my people ;* i. e. He should fight God's enemies, and administer government according to the divine directions, which Saul did not. *

But whether the passage above cited, had respect to David, as *a religious man*, or only as *a king and commander*, two things are certain ; first, that his general character, in a religious view, was excellent, and worthy of imitation : and secondly ; as to his great transgression in the matter of Uriah, God manifested, in the clearest manner, his displeasure against it.

First. The general character of David was that of eminent piety. He seems to have feared God from his youth, what a deep sense of religion, what a noble confidence of God, did he manifest, in going against the giant of Gath ! his concern seemed less for the honor of his nation, simply considered, than for the honor of that God, under whose peculiar protection the nation was, *who is this uncircumcised Philistine that he should defy the armies of the living God ?* Again ; when going out to meet the giant he said, *Thou comest against me, with a sword, and a spear, and a shield ; but I come unto thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied.*

The sacred history, though it records his errors, impartially, leads one to view David as a brave, discerning, religious man. He seems to have entertained an habitual impression of being in God's hands, and that all success depended on the divine blessing. His psalms are in a strain of exalted piety. In them it appears, what devout intercourse, he maintained with God ;—what lively joy he felt, when the divine countenance shone most graciously on him ;—what mourning it occasioned, when he perceived within himself, the prevalence of sin, and suffered the withdrawment of divine comforts : in them we perceive his humble confessions and self abasement, and likewise his ardent desires for the prosperity of *Zion.* He delighted to acknowledge the majesty of God as displayed in his works, and to offer praise for any deliverance experienced by himself, or the church.

It is said of him, that *he did that which was right in the eyes of the Lord, and turned not aside from any thing which the Lord commanded, all the days of his life, save only in the matter of Uriah* : by which, it is not meant, that David was a *perfect* man, even with the exception of his great sin. It is evident, from scripture, that he had other comparatively small blemishes, on his character. He was, however, on the whole, a man greatly beloved of God :—a man, who walked habitually in the way of God's commandments.

Secondly. Though the Lord put much honor upon David, and greatly approved his general character, the divine abhorrence of the king's conduct, in the matter of *Uriah*, was manifested in the most striking manner.

We readily acknowledge the enormity of this offence. Many well disposed people, anxious for the character of God's anointed, have endeavored, in various ways to palliate the crime. The attempt is unnecessary, and must be abortive. That the king was guilty of *adultery*, cannot be denied, and the prophet Nathan, whom God sent charged him with *murder*. That there were peculiar aggravations attending this sin, is likewsie undeniable. The sacred writers under the direction of the Holy spirit, have plainly related the affair, and I know not of any right which we have, to represent it in a light

* Vice Porteus' Discourses, vol. II. Sermon V. Likewise Warbruton's Divine Legation of Moses, vol. III. 6. 4. sec. 6.

different from that in which they have placed it.

That God was greatly displeased at this crime, appears, *first*, from the message, which was sent to David; and *secondly*, from that long train of judgments, which David afterwards experienced, agreeably to the prophet's words.

First. Let us consider what these words were. *Thus saith the Lord God of Israel, I anointed thee king over Israel, and delivered thee out of the hand of Saul: and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and Judah; and if that had been too little, I would moreover, have given thee, such and such things, wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife. Now therefore, the sword shall never depart from thy house, because thou hast despised me, and taken the wife of Uriah. Thus saith the Lord, Behold I will raise up evil against thee, out of thine house.* Did this look like approbation of David's sin? Did it look as if the Lord had a blind partiality for the king, and could not therefore perceive his faults? What words could have been more dreadful, and more expressive of God's displeasure? *Secondly*, Let us see how the threatning was fulfilled. God had said, that the sword should never depart from David's house.

Amnon soon occasioned distress to the king, and dishonor to the family, by ravishing his sister *Tamar*. Two years after, *Absalom* took ample and criminal revenge on *Amnon*, for the scandal which the latter had brought on the royal house. *Absalom* invited his brother to a rural feast, and when the guests were merry with wine, he commanded the servants to fall on *Amnon* and slay him. Here was a sad accomplishment of Nathan's message. The sword was unsheathed, in the house of David. A daughter had been dishonored by a son, and this son treacherously slain by another. *The king tare his garments and lay on the earth; and all his servants stood by him with their clothes rent.* Absalom fled from his father's face, and was not, for five years, admitted again into his presence. Soon after the conclusion of which time, this same Absalom began his unnatural rebellion. He stole the hearts of Israel; rendered them disaffected to his father's administration:—collected an army to fight with David and dethrone him. The issue of this rebellion is well known. Though the king had been obliged to leave Jerusalem, in great distress, his army was victorious. He gained the battle, but he lost his son;—a son, whom, notwithstanding all his wickedness, he tenderly loved; a son, for the preservation of whose life, he passionately declared, he should willingly have sacrificed his own.

The rebellion of Absalom was scarcely quelled, when that of *Sheba* the son of *Bichri* began. Just before the king's death, there was a new *family contention;* a contention between *Solomon* and *Adonijah;* the latter of whom had usurped the crown. This competition, the king had reason to fear, would end, as, in fact, it did, in the death of one of the parties.

Thus had David wars, in his family, ever after his great transgression, even to his death. Surely, all these calamities were enough to vindicate the character of God, from the charge of winking at David's sin.

But though it should be allowed, that God did much to manifest his displeasure at David's crime, it may still be pertinaciously objected, that God received again the offending monarch into favor. This is, indeed, true; and blessed be God, that he has given such testimony of grace to repenting sinners. The sin of David was not pardoned, until he had become penitent

but when in the fulness of his heart, he said, *I have sinned against the Lord;* A prophet was commissioned to say; *The Lord hath also put away thy sin; thou shalt not die.*

The death and sincerity of David's repentance may be estimated by the fifty-first psalm, which he wrote, on this mournful occasion. In that, we perceive unequivocal marks of a broken, humbled spirit. The most profound repentance could not be expressed in stronger language. Persons severely pained under a sense of guilt, have, in all subsequent ages, to the present day, vented their inward sorrow, in language taken from this psalm. *Hide thy face from my sin, and blot out all mine iniquity. Create in me, a clean heart, and renew a right spirit. Cast me not away from thy presence, and take not thine Holy Spirit from me. Wash me thoroughly from mine iniquity and cleanse me from my sin.*

Another proof of his contrition appeared in his behavior, when he fled from Jerusalem, through fear of Absalom. *Zadock* and the priests had brought with them, the ark of God: but the king said to them, *Carry back the ark into the city. If I shall find favor in the eyes of the Lord, he will bring me again and show me both it and his holy habitation. But if he thus say, I have no delight in thee; behold here I am, let him do unto me as seemeth good unto him.* He felt, that God had been displeased with him, and that these calamities came upon him as punishment for sin. Humbly accepting the chastisement, he bowed under the divine rebuke. On the same mournful march, as the king went on, with his head covered and his feet bare, and weeping as he went, another occurrence took place, which showed the same subdued contrite temper. *Shimei* came nigh to the king, and loaded him with curses. He threw stones at the king, exclaiming, *Come out thou bloody man; thou son of Belial.* Some of the officers that stood by, provoked at this savage insolence, would have gone over and taken off the offender's head. But David meekly answered, *Let him alone, and let him curse: it may be the Lord will look upon mine affliction, and that the Lord will requite me good for his cursing this day.* Feeling that all his sufferings were deserved in respect of God, he had no disposition to revenge himself, on those, who were criminally concerned in bringing them on him.

The matter finally comes to this, that David, though guilty of a very heinous sin, was pardoned on his deep and sincere repentance; pardoned so far that his life was not taken, nor his soul lost. Now, if there were in this, any injustice, or indifference to sin, the same injustice, or indifference to sin is manifest through the whole gospel; for pardon is there represented as certainly following repentance. The vilest sinner, on this condition, shall assuredly, obtain remission and eternal life, through the atonement of Christ. *Though your sins be as scarlet, they shall be white as snow; though they be red like crimson they shall be as wool.* This is the uniform language of the gospel; and the honor of God is thought to be sufficiently secured, and his abhorrence of sin sufficiently shown in the *method* of this pardon; i. e. in its being offered in no other way, than through the mediation of his own Son. God hath set forth Jesus Christ as a propitiation for sins, through faith in his blood, that he might be just, and appear so to the universe, at the same time, that he justifieth the penitent believing sinner. He, therefore, who contends with the Almighty for pardoning the sin of David, must entirely disapprove the christian scheme. He must say, that not only the sin against the Holy Ghost, but all great sins ought to be unpardonable, though followed by deep repentance and thorough

reformation. Nay, further, that one instance of extraordinary transgression, whatever piety may mark his general character, ought to exclude the offender from all hope, forgiveness, and salvation.

This, would, indeed be a melancholly doctrine; a doctrine directly calculated to lead a considerable portion of mankind to absolute despair. But in opposition to this, *It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.* If persons take offence, like an elder son in the parable, because God sees fit to exercise his mercy, even to the greatest offenders, on condition of repentance, it affords much cause to apprehend, that they are by no means convinced of the extent of their own unworthiness, nor of their need of divine grace.

LEIGHTON.

PISCATAQUA MISSIONARY SOCIETY.

The Trustees of the Piscataqua Missionary Society for the year 1804, *ending May* 1, 1805, *beg leave to make to the Society, the following statement and report.*

FROM the lateness of the season, at which the society was organized, and from various protracting and delaying circumstances, usually attendant on new institutions, a missionary was not obtained till late in the year; when the rev. mr. Litchfield was engaged to spend two months itinerating, as a preacher, in the extreme parts of the state of Newhampshire, and those parts of other states that were contiguous. The uncommonness of the season occasioned his shortening his mission to six weeks. His report, which will be communicated, we think favorable to the design of our institution, and such as ought to encourage us to proceed with vigor and activity in executing it. The state of the funds of the society will be laid before you, which is such as will enable us, if the members readily pay their annual stipend, which we have no reason to doubt, to proceed in and increase our exertions the ensuing year. But we are sensible that all success is of God, and that *except he build the house, they labor in vain that build it.* We would therefore bow our knees to God, imploring his guidance and benediction, and we would ask the prayers of all christians, that our infant institution may grow stronger and stronger, and its beneficial influence be more and more extensive.

DAVID SEWALL *President.*

AN EXTRACT FROM A JOURNAL OF A MISSION PERFORMED BY JOSEPH LITCHFIELD, PASTOR OF A CHURCH IN KITTERY.

HAVING been appointed by the Piscataqua Missionary Society to go on a mission into the upper part of New-Hampshire, and its vicinity. I left Kittery, September 14, 1804—travelled on the north east part of Newhampshire, near the District of Maine. The weather was very warm for the season, until I drew near the White Mountains, which had snow on their summits on the 20th Sept. On approaching them I found the air cold, and wind heavy. I was informed that the wind was commonly much higher, and weather colder south east of the mountains than on the north west; which may be partly owing to the situation of the land, and partly to the snow and clouds with which, a great part of the time, they are covered.

I found several towns in that vicinity destitute of public teachers. I spent one sabbath in Bartlet, and found a very great attention to the word. I passed through the north of the mountain, into

Jefferson, and went on to Lancaster, which is a new but flourishing settlement on Connecticut river, in the upper Coos. Here I found a settled minister, the Rev. Joseph Willard, which is the only one, of any denomination, for near one hundred miles in the north part of Newhampshire. I passed on to Northumberland, Stratford, Cockburn, Colebrook, and Stewart; and frequently preached among the scattered inhabitants of these new settlements; and found that many joyfully received the word. I crossed Connecticut river at Stewart, and went thro' the north east corner of Vermont to Harriford, in the Lower Canada, returned to the upper part of Vermont and preached to several new settlements in that state. I found in the town of Gill-Hall, a remarkable attention to preaching. I spent a sabbath among them: and have reason to think it was a good day to the souls of some, who were enquiring the way to heaven.

The large extent of country through which I had to pass, rendered it impossible to tarry long in a place; it was but seldom that I preached to the same audience twice; although I often preached twice in a day; but was to the audience a new preacher, and they to me, a new people. This, no doubt, called up their attention the more to me, and mine to them. It was a painful task to take leave of such as appeared so desirous of hearing the word of life. I travelled down Connecticut river until I came to those towns which had settled ministers, and then passed through the state south of the White Mountains. I preached for the last time in Warren; which is a new settlement near the Lower Coos. It was the Sabbath of the Lord, and the Lord appeared to be with us; was pleased as I trust, to grant the influence of his holy spirit for quickning purposes. Whereever I visited, I was received with kindness, and found in most places a fondness for religious conversation. Many of these new towns are settled from the state of Connecticut, especially in the Upper Coos, and are people of steady habits, and good morals; and if it was in their power, would support the gospel among them. I found the inhabitants of the country to be temperate and healthy, and in a great measure free from those litigious lawsuits, which agitate the minds, and sour the temper of many people in older and more populous towns. They treat missionaries with great respect, and attend on their preaching much more, than on those who are self-authorised. These circumstances indicate that much good may be done, by sending faithful laborers into such parts of the vineyard, as cannot enjoy the stated ordinances of God's word. The religious tracts which were sent by the society, for distribution, were gratefully received, and were distributed according to the best of my judgment. Other Missionary Societies have sent into those parts of the country. I found one Missionary from a society in the west part of Newhampshire. Another from a Baptist Missionary Society in New York, passed through the country a few days before me. Connecticut has often sent into various parts of the United States; and several missionaries have been yearly employed on missions from societies in the state of Massachusetts. We have reason to think that such pious endeavors to propagate the gospel will be blessed; and that the time, the happy time, is not far distant, in which the American wilderness shall bud and blossom as the rose.

MINUTES OF THE TRANSACTION OF THE PISCATAQUA MISSIONARY SOCIETY, AT THEIR ANNUAL MEETING, HOLDEN IN PORTSMOUTH, ACCORDING TO THEIR CONSTITUTION, THE FIRST WEDNESDAY IN MAY, 1805.

THE members met at 10 o'clock, A. M. in the west chamber of the State House. The meeting being opened with prayer, the report of the trustees of the last year respecting their transactions and the state of the society was read, after which, they proceeded to the choice of officers for the year ensuing. And the ballots being given, the following gentlemen were chosen to their respective offices.

The hon. DAVID SEWALL, esq. *President.*

Rev. JOSEPH BUCKMINSTER, *Secretary.*

Rev. JOHN THOMPSON,
------ JESSE APPLETON,
------ H. PORTER,
------ TIMOTHY ALDEN,
BENJAMIN ABBOT, esq. } Trustees.

The reverend JOHN THOMPSON, was chosen as second preacher the next year.

In the afternoon the society met in the North Meeting House, and a sermon was delivered by the rev. JOSEPH BUCKMINSTER, D. D. from the III. epistle of John, 7, 8, *Because that for his name's sake, they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth.* At the close, a contribution was made for the benefit of the society.

STATEMENT OF THE FUNDS OF THE PISCATAQUA MISSIONARY SOCIETY, MAY 1, 1805.

Permanent Fund of the Society, eight shares in Exeter Bank, on which first installment has been paid----------	$208--00
Cash in the treasury unappropriated---------	101--47
	309- 47
Of the fund designed for annual expenditures, unappropriated, now in the Treasury----------	149--50
	$458--97

E. E.
NATH. A. HAVEN, *Treasurer.*
Portsmouth, May 1, 1805.

AN EXTRACT FROM THE NARRATIVE OF THE MISSIONARY SOCIETY OF CONNECTICUT.

After having given an account of the missionaries employed by them, of their journeyings and success, they say,

"WE have now exhibited to the public a concise, but faithful account of the labors of our missionaries the year past, and of the countries through which they have preached the gospel, administered the sacraments, and visited and instructed schools.

"From this statement it appeaps that the missionaries have been zealous, laborious and faithful in the discharge of the duties of their missions. It also appears that the call for missionaries is as great, and the necessity of their services as urgent as ever it has been, and even more so. Notwithstanding many churches have been formed in various places, and a considerable number of congregations have been supplied with able pastors, yet so rapid have been our population and settlement, that there are now a much greater number of new and vacant settlements, than when the society was first instituted. The settlers are generally young people, and their families are full of children. Some of the missionaries, have observed that they have been surprized at the number of children, which they have seen in some of the new settlements. The proportion of children and young people is doubtless much greater than it is in the old settlements. But how gloomy must the prospect be with respect to them without schools, or books, or means of grace! In many places, the people are so scattered and poor, that they cannot support a minister. In some other places where they are able they are so divided in opinion, that they cannot. Here is a wide door opened for charity, for Zion to enlarge the place of her tent, to stretch forth the curtains of her habitations, to lengthen her cords and strengthen

her stakes. What can be a more benevolent, pleasing and glorious work, than to aid her in breaking forth on the right hand and on the left, and in causing the desolate places to be inhabited? Than to plant regular churches and pastors; than to promote christian morals, and to diffuse the blessings of literature and civilization, of regular society and undefiled religion through wide and extended countries? What can be more encouraging than the approbation and smiles of divine providence, which have so remarkably attended our missionary institution, and the labors of our missionaries from its commencement?

"We rejoice in the zeal, faithfulness and abundant labors of our missionaries. We rejoice, that through the good hand of our God upon us, we have been spared another year; and, that at the close of it, we have been able to lay so pleasing an account of the affairs of the society before the public. We rejoice, that through the instrumentality of our missionaries, and the power and grace of God attending their ministrations, such numbers of our perishing fellow men, have apparently been born again; and been brought out of darkness into marvellous light:—That prodigals are returning with penitence and joy to the Father's house:—That Jesus Christ and his gospel are exalted and glorified. Yes, we rejoice indeed, that there is joy in heaven over repenting and returning sinners: That the dead are alive again, and that the lost are found. We rejoice in their joy, in the joy which the Missionary Society and all our good people will have, in the happy effects of the Society, and of their charity, in the encouragement, edification, comfort and joy of their brethren in Christ; and in the salvation of their fellow men.

"While we thus rejoice, we desire with humble and ardent gratitude and adoration, to bend the knee and lift up the heart to the God of all grace, for his goodness to us, to the Society, and to our fellow men who are rejoicing in his grace and salvation. We feel ourselves a thousand times compensated for all our expense and labors in the missionary business, in the evident smiles of providence upon our institution, and in its happy effects, in the instruction, comfort and salvation of men, and in the advancement of the kingdom and glory of the Redeemer.

"We are animated and enabled to proceed joyfully in our work. From our own feelings, we persuade ourselves, that all who love our divine Redeemer and the precious souls of their fellow men, will be also animated and rejoice with us. But if we rejoice now, what will our joys be when we shall meet numerous of our redeemed brethren in glory of whose edification, comfort and salvation, it hath pleased God, to make us instrumental? When we shall witness their glory and blessedness, and how Jesus Christ is glorified in them? When they shall pronounce eternal blessings upon our heads, and we shall for ever rejoice together in God and in one another? When the judge shall make it public that we have done good unto his people, and that in as much as we have done it unto one of the least of his brethren, we have done it unto him, and shall proclaim, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world? What is gold! What are labors and toil in comparison with these divine joys! With these glorious prospects!

"While these therefore are before them, while providence is thus smiling on our institution; while good people in Europe, in America, and in various parts of the earth have been disposed to form into societies, and unite their exertions to spread the kingdom and glories of their common Saviour, we persuade ourselves, that our good people will still cheer-

fully and liberally contribute to support the missionary institution. They will reflect on the honor and happiness of being united with all the excellent of the earth in carrying into execution such benevolent designs, and of sharing with them in the rewards of well doing. They will not forget, That the liberal soul shall be made fat : and that he that watereth, shall be watered also himself :* That he that soweth bountifully shall also reap bountifully ;† and that every man shall receive according to his works.

JOHN TREADWELL, *Chairman*

"*Passed by the board of Trustees*, January 10th, 1805."

Attest,

ABEL FLINT, *Secretary.*"

* Prov. xi. 25.

† 2 Cor. ix 6.

ANECDOTES.

THE reverend mr. Hovey, of whom some account is given in this number of the Evangelical Magazine, was once asked, by a parishioner, which evening, the one preceding or the one following the sabbath, ought to be considered as a part of holy time ? Mr. Hovey replied that it was his practice to spend the former in *preparation*, and the latter in *meditation*.

O.

AN infidel, who was accustomed to redicule the sacred scriptures, was very free with his sarcasms in the company of a pious minister, who, after hearing him some time, interrupted him. "Friend, said he, you yourself are a strong proof of the truth of those very scriptures, which you endeavor to ridicule and bring into contempt ; for they expressly declare, that there shall be such scoffers." With this observation he was put to silence.

"WHEN the pious and laborious minister, mr. Joseph Alleine, had been long confined to his bed by a painful disorder, which deprived him of the use of all his limbs, he was asked by one of his friends, *how he could be content to lie so long in that condition ?* To which he answered ; *What ! Is God my father, Christ my savior and heaven my inheritance, and shall I not be content without health and limbs ? He is an unreasonable wretch, who can not be content with a God, though he have nothing else.*"

ORDINATION.

ON Wednesday, the 22d of May, the Rev. JAMES ARMSTRONG NEAL was ordained at Greenland successor to the late Rev. Samuel Macclintock, D. D.

Exercises. Introductory prayer by the Rev. Peter Holt, of Epping, Sermon from Haggai ii. 6, 7, by the Rev. Jesse Appleton, of Hampton. Ordaining prayer by the Rev. —— Morrison, of Londonderry. The charge by the Rev. —— Upham, of Deerfield. The fellowship of the churches by the Rev. Jonathan French, jr. of North Hampton. The concluding prayer by the Rev. Huntington Porter, of Rye.

The Rev. BANCROFT FOWLER was ordained the same day, over the first congregational church and society, at Windsor in Vermont.

Exercises. Introductory prayer by the Rev. William Channing.— Sermon by the Rev. Asa Burton, D. D. Consecrating prayer by the Rev. Joseph Eckley, D.D. Charge by the Rev. Eden Burroughs. Right hand of fellowship by the Rev. Joseph Rowel. Concluding prayer by the Rev. Sylvester Dana.